

1561
THE
DOCTRINE
OF
FAITH,

Wherein are practically hand-
led twelve principall points,
which explaine the Na-
ture and Vse of it.

By Iohn ROGERS, Preacher of
Gods Word at *Dedham* in *Essex*.

The sixth Edition newly corrected, and
inlarged by the Author.

ESA. 7. 9.

*If you will not beleeve, surely you shall
not be established.*

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To the Right Worship-
full, the Lady MILD MAY,
wife to Sir HENRY MILD-
MAY of *Graces*, and to Mistris
HELEN BACON of *Shribland
Hall*, and to Mistris GURDON,
Wife to Master BRAMTON
GURDON of *Assington*:
*the Author prayeth all increase of
Faith, many good dayes here,
and eternall life in the
Kingdome of
Heaven.*

Right VVor-
shipfull, when I
thought (accor-
ding to the custome) of
putting forth this little
poore *Treatise* in the
A 3 name

The Epistle Dedicatory.

name of some vertuous and worthy person, straight way you three above named came into my minde, and I knew not how to sever you; nor which I could leave out, therefore made bold rather to Dedicate it to you all together, for these reasons: first, God hath neerly joyned you all together by many bonds, both Civill and Religious, both of Nature & Grace, and hath given you to bee all of one minde in the Lord. I have also had exceeding

Dedicatory.

ding great experience of
your love both to mee
and to my Ministry,
& am much bound un-
to you all. I thought it
therefore meete, to ren-
der this as a small token
and testimony of my
unfained love, and true
thankfulnesse to your
Worps: all. And though
never a one of you but
deserve to beare the
Name alone of a farre
better Worke than this,
yet seeing as this is my
first fruites in this kinde,
so I know not, but it's
most like to be the last,

A 4 there-

The Epistle Dedicatory.

therefore I have beene
thus bold to joyne you
all together, humbly
craving your acceptance
of this poore mite. And
thus desiring to you all,
a principall portion of
blessing of this and all
other holy helpes, that
it pleaseth God to bring
to your hands, to fur-
ther you well to his hea-
venly Kingdom, I humb-
ly take my leave of your
Worships, resting ever,

*Your Worships in any ser-
vice that I am able,*

I. R.



To the Reader.



Christian reader
these things
that thou find-
est in this lit-
tle *Treatise of*
faith, were the summe of sun-
dry Sermons Preacht in my
ordinary week-day Lecture,
eight or nine yeares agoe,
which I wrote brokenly and
briefly for my own memory
leaving out many things
in the Vses and Applications
of the points delivered in
Preaching, which should set
an edge upon the Doctrines
that were handled.

These things were oft de-

A 5

fired

The Epistle

red by some of the hearers to be brought to light for their cōtinual use, yet I for divers reasons could never give any consent therto. The last yeare the importunity of a godly friend drew them from me, and put them forth, but not as I would, if it had pleased God I had beene in health at the doing thereof: w^{ch} Treatise I have since perused and amended in exceeding many places : and yet alas it is nothing to my mind, or as were to be desired. Sundry of my friends, some by Letters, som by word of mouth have told me, that the Vses of the Points are very short & weak in comparison of that they were in Preaching. I easily confesse it, & know not how to

to the Reader.

to mend it, unlesse I had
Preacht them over againe, or
had more leisure to enlarge
them than I can attaine to.
Neither find I it possible to
me, in cold blood, and so
long after, to call to mind
or write those stirring passa-
ges that God brought to hād
in the heat of Preaching.
Well, craving pardon for all
defects, I commit it to thy
hand as it is, humbly beg-
ging the Lords blessing and
good hand to goe withall. If
any by the Excellency, Ne-
cessitie, and rarenesse of this
grace of *Faith*, shall be pro-
voked to labor to be possessed
of it, that are as yet without
it, and thole that have it to
nourish it, that it may en-
crease to the best degrees, &
to

The Epistle

to live by it to the glory of God, their increafe of comfort here, and falvation hereafter; I fhall have attained my end, be heartily glad, and give God thanks. If any reap any fruit hereby (as if they reade advifedly, teachably, and with seeking GOD, I hope they fhall) give GOD the prayfe, and pray for the Author, and for this crazed and laft part of his life.

But let me advertife thee of one thing, good Christian *Reader*, that howfoever thou fhalt often find in this Treatife, Faith fpoken of, as of a particular perfwafion of a mans heart, that Chrift Iefus is his; and that he fhall be faved by him, that yet it is not meant, that that is the
first

to the Reader.

first act of Faith, which is rather an accepting of *Christ*, a leaning upon him, and a laying hold on him offered by *God*, and then after by a second act of Faith, by finding a true and unfained change of heart and life wrought in him, he is then and thereby perswaded that he is one of those that *Christ* died for. Therefore this I take to bee a good description of Faith; That it is the mightie worke of the Holy Ghost, whereby a sinner humbled by the Law, and quite driven out of himselfe, by or upon the gracious and sweet voice of the Gospell, and the free and unpartiall offer of mercy from *God* in *Christ*, comes in time to cast himselfe upon
Christ,

The Epistle

Christ, and trust to him as the All-sufficient and onely meanes of his salvation, and withall is willing to be subject to him all his dayes; And to say that Faith is a particular Application of Christ to a mans own soule, or a particular apprehension or laying hold on Christ, as *Iob. 1. 12.* is a true and sate definition thereof: for there be that do truly beleeve in *Christ* and that to salvation, if they shold the die, that yet are not come to be perswaded that Christ is theirs; which comes after, either by the testimony of Gods Spirit, or the witness of their owne spirit, from the truth of their Sanctification.

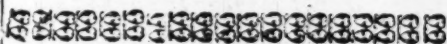
Having advertised thee of this, I commend thee to
G O D

to the Reader.

G O D, and to the word of
his grace, which is able to
build thee up, and give thee
inheritance with them that
bee sanctified by Faith in
Christ Iesus.

*The weakest and most un-
worthy of the true ser-
vants of Iesus Christ,*

I. R.



To the READER.



*He good of the soule
and the supreamme
happinesse of a sin-
ner being a reason-
nable creature, is to
be united to an all-sufficient, even
to him who is goodnes & happines it
selfe, God blessed for evermore. The
fulnes of the infinitenesse of all per-
fectiōs which are in the Lord, being
able to fill up all the emptie chinks,
voyd places, the unsatisfied gas-
pings & yawnings of the spirit of a
man. All truth is in God, & therby
the understanding is satisfied, it can
know no more, all perfections of ex-
cellency in him, and therby the will
is contented, it can have no more :
and all this our first Father Adam
being made for God, had he bin u-
nited to him by the obedience of
love, he had beene possessor of him,
and of all this good in him. But our
first*

To the Reader.

παραπλῆξ.
Rom. 5. 15

first parents playing the Apostates, through the abuse of their owne liberty and Satans delusion, plucked away themselves (as I may so speak) from under that spirituall and especiall guidance and government of the blessed God, and so became to fall off from the possession of so great a good, and to topple downe from the height of all happinesse, into the depth of all misery: for as the good was from which they departed such was the evil into which they plunged themselves: they departed from the God of al power into weaknesse, from all wisdom to folly, from the God of all holines, glory & cōsolation, unto al basenes, desolation & misery which cannot be conceived. They being thus departed from the Lord, recovered againe they cannot be into the state of spirituall life & goodnesse, unlesse they be brought againe to him, who is the fountaine of life, and good to all that shall have it, namely, to the living God: and brought they will never bee
but

To the Reader.

but by faith: For man being bound to live the spirituall life of grace & to please God, he must either live by himself or by another, by himself he cannot, being dead in sins and trespasses therefore he must live by another, therefore goe to that other (that is) God, rest upon him, and beleewe in him: faith being nothing els but the going out of the soule to God thorow Christ, to fetch a principle of life, which in Adam we lost & now need. And hence it is that there is such an extraordinary worth in this precious grace, and such an extraordinary vertue, even the mightie working of the exceeding great power of the out-stretched arme of the Lord, put forth to bring the soule to himselfe by beleewing.

The work being so extraordinary wonderfull, no marvell though it be more than ordinarily secret. The spirit as the wind blowes where it lists, thou knowest not whence it came, nor whither it goes; so is every man that is borne of God.

And

Eph. i. 17.

Ioh. 3. 3.

To the Reader.

And if the framing of the body be fearfully and wonderfully wrought beneath in the earth, as the Psalmist speakes, why shold we not imagine that the fashioning of the soule to a dependance of God, through the depth of his counsell, should be much more difficult to dive into.

The way which the Author of this Treatise hath followed in making a saving contrition to go before faith in the second main point of the treatise, discoursing about the Author and meanes of Faith, if it may find a iudicious & faire construction, it wil be found to be beyond exception by such as are not forestalled with prejudice. Let not that deceive thee (good Reader) which is a common conceit, but a common error, to wit, that every saving worke upon the heart is a sanctifying work, which in strictnes of speech (as the termes must here be cōceived) cannot stand by the verdict of Scripture. For Rom. 8. 30. the spirit speakes plainly, whom God called, them he justified,

To the Reader.

stified, whom he justified, them he glorified. *Here is the order of Gods owne worke, of purpose described by his owne spirit, and by those last words, and them he glorified; by the best interpreters is meant not only the perfection of it in heaven, but the beginning of it here in grace sanctification & glorification differing but in degrees one frō another whence the conclusion is thus undeniably collected; Vocation is not a sanctifying work, because they are there distinguished one frō another, set in order of nature one before another: But Vocation is a saving worke, therefore every saving work is not a sanctifying work. Though therefore we must have Faith before we be in Christ, and the soule must be contrite before he can have Faith, this saving work may be, and yet this no work of sanctification.*

If then thou shalt heare or read of sorrow, hate, detestatiō against sin in a contrite person, which cannot be in a reprobate, and observe also the like

To the Reader.

like spoken elsewhere as a fruit of Faith, thou must not bogle or start at the termes, as implying a contradiction one to another, when all will easily be reconciled thus, the one is a sorrow of preparation, the other a sorrow of sanctification: & yet both saving. The one wrought upon us, wherein we are patients of the work of the spirit bringing of us unto Christ: the other is wrought by us, through the spirit given to us, and dwelling in us, when we have received Christ.

Much more may be said in this particular, and shall be when occasion shall require, only for the while this may serve by way of preface not purposing to enter the lists of dispute. And let me speake ingenuously without either pride or prejudice, somewhat I have heard by conference of the point from sundry men, a little I have read, and thought much according to my meannesse, and the measure of light received, and I could never yet apprehend a-

To the Reader.

ny thing, which should shake this
truth rightly understood.

Touching the cōming in of Faith,
if any doubt arise, those words pag
175. should wisely be weighed, and
they seem fully to determine the cō-
troversie, namely, that in the hun-
grings & thirstings of the soul there
is as it were the spawne of faith not
yet brought to full perfection, the
soul is cōming towards God, but not
yet come to him to rest so fully and
wholly on him as hereafter it will.

And this is all I have to advertise
thee (good Reader) touching the
matter. For the Author, though my
love could say much, yet I wil say
nothing, but let his work praise him
I know he envies not the parts, nor
desires the praises of others, that
which is to be commended of a man
is his goodnes, and in my silence, the
soules in heavē now blessed, & ma-
ny hundred of the Saints brought to
God by the power of his Ministry,
are as large letters, and the best of
his commendation (as Paul speaks)
read

To the Reader.

read of all and knowne of all. And that which is a crowne and comfort to himselfe, I see not but it may be a credit to him from all such, who are content that God should be glorified by others, as well as by themselves. Briefly, that word which God hath blessed, that way which God hath laid open to bring so many to life by, Behold (Christian Reader) that word and way is here chalked out before thee, see it, goe in it, and the God of Heaven goe with thee, and give a rich blessing to thee, and to this worke for thy soules good, which he wisheth, who rests

Thine in the Lord Iesus

Thomas Hooker.



Being a lively
and justifying
Faith is above
all other graces
most excellent,
profitable, and
necessary, as being that alone
instrument whereby wee ap-
ply unto our selves Christ Ie-
sus, and all his benefis for our
justification and salvation: And
seeing withall it is of such diffi-
cultie to be obtained (for it is as
easie to fulfill the Law as to o-
bey the Gospell) and a thing
wherein men may and doe so
soone and often deceive them-
selves, and is so dangerous and
deadly if they bee deceived:
therefore I purpose by the assi-
stance of Gods grace and holy
Spirit, to handle this Doctrine

B

of

of Faith at large. And for our more orderly and distinct proceeding herein, I will principally insist upon these points and heads which follow.

1. *What Faith is.*
2. *The Author or chiefe efficient, and by what meanes it is wrought in us.*
3. *The degrees of it.*
4. *The excellency of it.*
5. *The difficulty of it.*
6. *The necessity of it.*
7. *The perpetuity of it, and that true Faith cannot be wholly lost.*
8. *The signes and fruits whereby it may be knowne.*
9. *The lets and impediments of it, which makes it to be of such rarenesse.*
10. *The contraries of it.*
Whereunto are added two other things.
11. *Of living by Faith.*
12. *What warrant we have to believe.*

And

And the Lord enable me, so sufficiently to handle these things, as they be in themselves profitable and necessary.

CHAP. I.

What Faith is.



First I will shew what FAITH is. This is needfull to be well cleared and handled, as the ground of all the other points that follow. To which end I will first distinguish it from those things that are called Faith in Scripture, and bee not the Faith I am about, and from false and unsufficient Faith, and so shew what it is not first, and then what it is. ●

I. It is not our beleeving any mans word, or promise to us, or mans writing, which is a faith and confidence in him, As

*What
Faith is.*

if a great man should promise to free a poore man out of prison, by paying his debt, hee believing it, it comforts him much; But the Faith we are about to speake of, respecteth God onely, and his Word, and not mans words or writings, nor humane things.

2. It is not fidelity and faithfulness in keeping our promises, which is called Faith on Gods part, as *Rom. 3. 3. Shall the faith of God be made of none effect*, i.e. the fidelity of God in keeping promise; so on ours, *Gal. 5.* among the fruits of the Spirit, faith or fidelity is reckoned one, so *Mat. 23. 23.*

3. It was not the doctrine of the Gospell, which yet is called Faith, *Act. 6. 6. Many were obedient to the faith*, *Gal. 1. 23.* and oft in the Epistle to *Timothy*.

4. It is not a particular faith of the lawfulness of this or that to be done, as in things indiffe-

rent,

rent, of our liberty purchased by Christ from the bondage of the ceremoniall law, which in *Pauls* time some stronger Christians believed, and therefore did eat any thing without making conscience, and which yet the weaker did not, but made conscience still of them: and now this is a faith to believe their liberty spoken of *Rom. 14.* *Hast thou faith?* which is not to be understood either of a generall faith, believing the whole Word of God, not of justifying faith, but of that particular liberty, and therefore he bids them that have it to keepe it to themselves, at least for a while, & not by words or deeds to shew it forth to the hurt of their weak brethren Now the other Faith it is not meet we should keep it to our selves, but we must confesse with our mouthes, and be ready ever to give account thereof, and also must shew forth the fruits of it to the example of others.

B 3

It

1 *Histori-
call.*

It is not Historicall faith, which is a beleeving, not of the stories of the Bible onely to be true, but a beleeving of the whole Word of God, the articles of the Faith; but beleeved onely in a Historicall manner generally, not applied particularly to himselfe.

To know the Word of God more or lesse of it, yea, the whole Scripture, and to give assent that it is true, and goe no further, is Historicall Faith, and may be in Reprobates, both within the Church, as also in such as bee without the Church; as Tukes beleeve that there is a God, that Christ was borne of the Virgin *Mary*, the Resurrection of the dead, &c. yea, the Devils have it, *1 am. 2. 19*. And therefore such a Faith is unable to save. But true Faith is this and more, it addes particular application of it to his owne selfe. Every true beleever hath historicall Faith, but historicall onely is not true Faith, there-

therefore let none content themselves herewith, for howsoever they may thinke themselves some body if they can tell the stories of the Bible, and can discourse, and because they verily beleeve all things to be most certaine, yet they doe no more than some Atheists, no more than the Devils and therefore it is poore to brag thereof.

It is not Temporary Faith, of which much in the Scripture is spoken, *Mat. 13.* Parable of the Sower, the stonie and thornie ground, *Luke 8. John 2.* Many beleeve, but our Saviour would not commit himselfe unto them, and *Simon Magus* beleeved. This hath more than the former, adding to knowledge and assent, a profession of the Word, yet living still in their sinnes, and carnall estate; it is not sufficient for salvation.

Some temporaries goe further than some, there be divers

B 4

de-

2. Tempor.

degrees; some besides profession are moved at the Word, affected with some kinds of griefe at such doctrines as serve to move grief, and joy in that that moves joy, heare the Word with joy, yea also reforme many things, cut away outward evils, take up many good duties publike, yea and private, and yet fall short. As some of the Israelites by murmuring were cut off a litle after they came out of Egypt, some went on further, and then cut off, some further, and there fell, some even within eleven days journey, and never yet came to Canaan, so is it with Temporaries. Thus far went *Iehu, Ahab, Herod, Ananias* and *Saphira, Judas, Nicolus* the Deacon, *Demas, Alexander*; notable Temporaries, and yet but Temporaries, seeing afterwards they fell away. For men may have great knowledge, assent, profession, yea excellent gifts, and shewes of every grace, (and goe

a great way, to the deceiving of themselves and many others) and yet for want of particular apprehension of Christ, they are not planted into him, have no sap of grace and sanctification; and therefore cannot continue, but wither away in time, like seed in the stony ground, hasty indeed at first, but not durable, as Corn on the house-top. This being built on a sandy foundation, as the countenance of men in authority, profit, pleasure, credit, novelty, when any of these faile, or some strong temptation cometh, they breake off, and fall away, or if none such come, they may continue so to their end, and perish, though most be discovered, at least vehemently suspected of those that have understanding of the way of salvation.

Though the world, first and last takes them for right honest men, and good Christians, can be, and though they themselves

B 5

would

*This temporary
faith, called
faith abusively,
because it*

*is like faith
as the De-
vil was
called Sa-
muel that
was raised
up like Sa-
muel.*

would desire to be no better, yet the servants of God suspect many of these by their coldnesse, standing ever at a stay, taking libertie in some things, especially if they be little things, as they count, lothnesse to be examined, their whole estate being never troubled with doubting and such like.

True Faith goeth further then this, for the beleever particularly applieth Christ to himselte truly, and so lives by him a true sanctified life, which this Temporary Faith fals short of. Therefore let us beware, and not trust to it, the rather, because most of the people of *England* be deceived herewith, and goe no further. Yea, most of the people be of the worse Temporaries, onely beleaving the Word of God to bee true, and professing it because Law enjoynes them so to doe; but see how they live after their own lusts, and therefore have no true

true Faith, which purifieth the heart. And this would soone be scene, if any alteration of Religion should come, as sheepe flee from before a Dogge, so most of these would turne from the Gospell, to the Masse, as they did in *Queene Maries* time.

Therefore let us take heed that we content not our selves securely without this, as most do. O extreame folly of them that are but mere temporaries, yea, and none of the best of them neither, by many degrees, and yet thinke themselves well, and in a very good case, w^{ch} yet are far short of many Hypocrites which bee now in hell ! Yea, they are farther short of that was in them, when they lived here, than they were of the best Christians, and yet thinke well of themselves. How many, that never confest their sinnes, as *Pharaoh*, and intreated *Moses* to pray for them in all their life, never humbled as *Pharaoh*,

Pharaoh, but remaine obstinate and wilfull, never hung the head in their lives, but goe on boldly and madly, that never had such good motions and speeches, as *Balaam*, never a heavenly, or good favoury thought, but horrible, prophane, or muckish, never as *Iehu* zealous for God, but as cold as a stone, no heart for God, or to hinder any sinne, nay the contrary, to set up evill: many never did as *Herod*, reverence Gods Ministers, hear them gladly, reforme many things, nor as *Ananias* and *Saphira* give of their maine substance for the reliefe of the Church, but rather pull from the Charch; nor as *Iudas*, that have not only no such gifts as he, but nothing so unblameable a life, and yet think they shalbe saved: if they which went so far beyond you, be yet gone to destruction, do you think you shall do well? O senselesse folly and madnesse!

There be many of the better
sort

sort of Temporaries among us, some that goe further than these, and yet but Hypocrites, and will fall short of the Kingdome of Heaven.

Never then be quiet, till you be even with, nay have out-stript any Temporary in the World, though not in gifts, yet in truth and honesty of heart, in particular applying of Christ, and living by him in soundnesse, in all things.

Many a man loseth a great deal of labour, and his soule too, for want of a little more added; A small thing parts God and them: many a time they lose Heaven for one lust, *Indas* for his covetousnesse. God hath set downe that he will not abate a haire's breadth of his price, and they thinke they offer faire, and will go no further, if this will doe it they will goe on with their bargain, els not: If you will be content with what they have done, so,

so, if not, they will not unsettle and disquiet themselves after so long time of profession; that they have beene moved at a Sermon forty yeares ago, have beene well thought of alwayes, and now to beginne againe they will never yeeld to that.

Like one that should come to a Merchants celler to buy Wines; hee tastes, and likes very well, commends them for very good, cheapens, comes neere the price, the Merchant will not abate, he wil not rise, so hee goes away without. Thus is it with the temporary, though he offer faire, yet he will not come up to the Lords price. O! be not so unwise, lose not all this labour you have taken, in hearing, reading, praying, professing; and it may be, have beene called Puritane, and beene hated for your well-doing, and yet lose your soule for a little more: therefore, as our Saviour said to the young man that boasted

sted he had done all these, yet one thing is lacking, so say I to this man.

It is not Faith of Miracles, which is when a man hath some particular word or revelation from God, that he will use him to the working some extraordinary things, as, casting out of Devils, healing diseases, removing Mountaines, or some revelation of some thing to come, whereby he is able certainly to foretell it, as *Balaam*. This faith hath its doubtings, which were reprov'd in *Moses* and *Aaron*, *Num.* 20. 12 in the Disciples, *Mat.* 17. 20. in *Peter*, *Matth.* 14. This is common to Reprobates: *Iudas* had it; by this Devils were cast out; *Mat.* 7. 22. This may bee severed from love, so cannot true Faith. Where the Apostle saith *1 Cor.* 13. 2. *If I had all Faith*, he meanes not every kind of Faith, but all of that kinde. The greatest degree of this Faith may bee without

without love. Many had true faith, and this too, as the Apostles; some this, and no true faith, as *Judas*. Many had then, much more now, some true Faith, that yet have not the other; for Miracles be now out of date, lasting onely for the beginnings of the Gospel, for confirmation thereof: but this true justifying Faith is now, and shall be in the Church of God, to the end of the world.

So the passive Faith of Miracles is not to salvation, when a man was perswaded that such as were called of God thereto, could and would heale them, and that by a word, *Acts 14. 8, 9.*

If a man had either of both now, he would thinke himselfe, like *Simon Magus*, some great man, but he might perish for all this. The poorest true believer is farre greater than he, *Luk. 20. 20.* That removes the Divell out of his bodily possession, this out of his spirituall; and consequently, that

that from the bodily, this from the spirituall Death; that cures bodily blindnesse, lamenesse, this cures the spirituall; that removes Mountaines, this removes sinne from the soule, which sticks nearer the soule than the Mountaine to the earth.

But true Faith containeth in it more than all that is in these. It hath indeed some things common with them, which I will first speake of, and then of that wherein it goes beyond them.

True Faith.

First, in true Faith there is a knowledge of Gods Word required: Secondly, an assent, &c For knowledge this is the ground of faith, no faith without knowledge, *Rom. 10. How can they believe in him of whom they have not heard?* Faith cometh by hearing, and that of the Word preached. Againe, That we believe with the heart wee must confesse with the mouth, & how can we confesse that we know not?

It

It is true, we cannot know the things that wee beleve to the furthest end and perfectly, as the creation of the world of nothing, our Saviour Christs incarnation, the Resurrection of the dead : but know them as they be revealed we must.

There must bee a convenient measure of Knowledge of the grounds of Religion, before Faith can be.

Vse.

1. This condemnes the Church of Rome which keepes people in blindnesse, and teacheth them to beleve as the Church beleeves, though they know not what it is that they beleve.

2. All ignorant people among our selves, who partly for want of Catechising, partly for want of Care in themselves to marke publikely, or to helpe themselves in private with such helps as God hath given them, doe remaine so earthly, carelesse, and

and notorious ignorants, as it may therefore bee concluded, that they be a generation that have no Faith.

This will witnesse heavily against them, seeing there is now meanes of knowledge to all that will take any paines. Oh therefore stirre up your selves to get knowledge, request your Ministers to Catechise, and read Catechismes your selves : this is the time wherein knowledge should abound like waters that cover the Sea, *I/s. 11.9.*

A convenient knowledge of the principles of Religion is necessary to be had. Though it may be, a man may not know every particular of his misery, and how he came into it, and the fall of *Adam*, yet a knowledge of his misery by sinne, and punishment deserved, is necessary : So of Christ, that there is no salvation but by him, and by his death, though not knowledge particu-

particular of Christs nature and offices. And so in the other principles.

2. In true Faith is an assent to the truth of Gods Word, & that not wavering, but firme, not because we see how, or can render or see reasons of the truth of the things, but because God hath spoken them, as 2 *Pet.* 1. 16. he knew the things he taught concerning Christ, were no fables. So *Paul* was so resolved of the truth of that he believed and taught, as he durst pronounce him accursed that taught the contrary, and was ready to lay downe his life for it, as the Martyrs also were.

Object of Faith.

And here by the way understand what is the object of Faith viz. Gods Word, not mans word or conceit, or any such thing, I believe such, or such a thing, as that I shalbe saved, because God hath spoken it, not because I thinke so, or because I finde it so written in the *Apocrypha* or some

some mans writing. I believe like a foole, except I can bring Gods Word for that I believe; for that is the onely foundation and ground of true Faith, because God hath spoken it, that is well: for then we may believe it, and otherwise we believe like Children; many believe and cannot tell why; A groundlesse Faith.

Secondly, the whole Word of God is the Object of Faith, Law, Gospell, Commandements, Prohibitions, Promises, Threats, so that I must believe all, and not as some, that believe the promises, but not the Threats. Yet the most proper Object of Faith is the Gospell, and Christ therein exhibited, and life and salvation promised by him: the promise of life first, and then all other inferior promises of Preservation, Provision, of Perseverance, audience of Prayers. It is the believing in Christ, and the promise of salvation by Christ that saves us,

as, not the beleeving of any part of Gods Word ; therefore they that beleeve the maine fully (as they say) and yet have no Faith in the inferiour promises, but run to unlawfull shifts, or be utterly dismayed in any trouble ; they deceive themselves : if they beleeve the greater, then much more the lesse, *Rom. 8. 32*. So one cannot bee confident of outward things, and these inferior promises to belong to him, except it bee from beleeving the maine promise to belong to him.

Next to the assent in true faith, followeth that wherein it outstrips the other two false Faiths, *viz.* a particular application of the Word of God, especially the promises, even the promise of life and salvation by Iesus Christ to a mans own selfe ; for as hypocrites beleeve the threatnings in generall, but apply them not to themselves in particular ; so doe they by the promises, either ap-
ply

ply them not at all, or else falſly and without ground.

It is therefore a particular perſwaſion of my heart, that Chriſt Ieſus is mine, and that I ſhall have life and ſalvation by his meanes; that whatſoever Chriſt did for the Redemption of mankind, he did it for me, &c.

*Faith
what.*

A perſwaſion, not a conceit, an opinion, or blind and uncertaine conjecture, but it is a perſwaſion *of the heart*. And here by the way underſtand the ſeat of true faith, to be the whole ſoule of man, not the head onely, or heart only; knowledge and aſſent in the head, the particular apprehenſion and application of it to ones ſelfe, and the confidence and comfort growing thereon, is in the heart; ſo that faith is begun in the head, but not perfected til it come in the heart, *Act. 8.* towards the end; *If thou beleeve with all thine heart, Act. 26.* God opened Lydia's heart: and *Rom.*

*Seate of
Faith.*

Rom. 10. With the heart man believeth to righteousness.

Faith is a perswasion, as *Rom. 8. 38. I am perswaded*, and is therefore called knowledge, to shew the certainty. *By his knowledge shall my righteous servant justify many* *Esa 53. 11. This is life eternal that they might know thee*, *Ioh. 17. 3. Iob, I know that my Redeemer liveth*, *2 Corinth. 5. 1. 1 Thes. 1. 5.* Hence also it is, that it is called, *Heb. 11. 1. A demonstration from the Word of God of such things as be above reason: and an evidence of things not seen*, making things absent to the believers to be present, as Resurrection, and eternal life. It is also called *an assurance*, *Heb. 10. 22. draw neer in assurance.* And *Rom. 4. Abraham was fully assured.* Though every faith be not a full assurance or perswasion, yet every true Faith hath assurance and certainty in it, and tends hereto more and more: for the weakest desire

desire to be assured, yea, that faith that is weakest hath certaintie in it, being built on certain grounds, upon the Word of God and promise, or on the witnessse of the Spirit.

As a man in a Dungeon sees light at a little crevis, as certainly as hee that is abroad, though not so much; And a pur-blind man sees the Sun, as certainly though not so clearely as the quickest sighted. A shaking palsie hand shakes in the reaching out to take the gift, but it holds it surely; so weak Faith is opposed and assailed with many doubtings, but they be not of the nature of Faith but of our owne corruption, and the unregenerate part, as Faith is of the part regenerate.

When they looke upon themselves, they doubt and feare; When upon Gods unspeakeable Goodnesse and infallible Truth, then they are bold to beleeve; so, that a weake beleever doubts be-

C

tweene

tweene whiles, not of Gods Word, or whether Christ bee a sufficient Saviour, or whether or no, God will performe his promise to humble and contrite hearted sinners, that seeke and cry unto him for grace and mercy, &c. but whether he be such an one or no, which he shall know more certainly in time.

It is a particular perswasion, *My Lord, my God, saith Thomas and Iob, My Redeemer liveth, and Gal. 2. 20. and gave himselfe for me, and Mary, My Saviour.* According to that of the Prophet *Hab. 2. 4. The just shall live by his owne Faith.* This is set out by divers phrases of Scripture, *Iohn 1. 12. Beliefe is called the receiving of Christ, as the hand receives a gift, and eating Christs flesh, and drinking his blood, Iohn 6. Putting on Christ, Romans 13.* Which is an appropriating that part of the meate to a mans selfe, which is prepared, and his appa-
rell

rell to his backe. And as the seeing, liking, and commending the meate nourisheth not, if it be not eaten, so not the knowing of Christ, assenting to the truth of the promise, and of Christ the Saviour, *except I apply them to me.*

And this is signified by the particular setting downe the Articles of our Faith, which are not well beleaved when in generall onely, but when every of them is particularly applyed to my selfe, for what avails to beleave that God is a Father, if I beleave him not to be mine? And Christ a perfect Saviour who dyed for mans sins, rose againe for his righteousness, except I beleave *hee did these for me?* And so in the rest; That there is a holy catholike Church, except I be a member of it; forgiveness of sins, resurrection to eternall life, *except I beleave they belong to me.*

This is confirmed by the Lords Ordinance of the Sacrament

ment wherein he *applyeth Christ to us in particular*, and wills us to appropriate him to our selves. In the Lords Supper God gives Christ under the outward signes of Bread and Wine; as if he shold say, As verily as I give thee this, so verily I give thee my Son and all his benefits. Now as every one particularly takes the Bread and Wine, eating and drinking the same, so are men thereby taught to reach out the hand of faith to take Christ home to them. This is the onely true and saving Faith whereby we are justified before God, and comforted in our selves.

This serves for examination, that every man may try whether he have *this particular perswasion* yea or no; if he have, and that well grounded, herein he may be comforted.

As for those that have no measure of *perswasion*, nor are in the earnest pursuit of it (who are not farre

farre from it) have yet no part in Christ, nor doe they receive any benefit by Gods holy Ordinances, which be very many, and the greatest part of men and women, and Why? Some because prophanely they never regarded any such thing, but have spent their time about other matters, esteeming this as a thing needles, or to be had at pleasure; & therefore have never thought of it, beastly wretches that live like brutes, and as if they had no immortall soules. What cause have these to be ashamed and awakened? Ashamed, to spend their precious time either in sensuall things? or in excessive seeking the base and fading vanities of this World, though lawfull in themselves, and neglect that one thing that is necessary. Awakened, to seeke after that which is the end of their living here, and will bring more comfort in one day, then all the profits and pleasures of this

C 3 World

World can doe all their life.

Others have it not because they have sought it most lazily, who now and then have beene toucht with some little sight of sin and danger, and by the provokings of the Gospell have beene mooved sometimes, but soone it went over againe, and other things put it by, and so seeking coldly and by fits have got nothing.

If these had a lash or two more of the Law (as they must ere they will mend their pace) it might doe well. But doe men trifle about the weightiest matters, and thinke they will come alone or at leisure? Oh let such remember that the sloathfull hand maketh poore?

Others have it not, because they never seeke it, as supposing that it cannot be found, because they thinke none can know so much of Gods minde, and that they be proud that say so. These like Rats bewray themselves by their
their

their owne noyse, that they be no beleevers; for Faith is a particular perswasion: and because they are not assured, they would that no body else should.

Neither indeed can I tell how they should, seeing they never had their proud stomacks pulled downe, to deny and goe out of themselves with heavy hearts for sin, to seeke mercy, nor have their proud hearts stooped to Christs Yoke and government. But such must come to another passe ere they come by any assurance.

What if they have none? Yet others who being meekned and humbled, doe seeke mercy with broken hearts, and are willing to stoop in all things, these may and shall get assurance, when such carnall Worldlings shall be cast out. They thinke it impossible, but the impossibility lyes in their proud stomacks; if they would but come downe as they ought,

C 4

they

they should finde it possible, and should obtaine it also.

Others are perswaded, yea and fully too, that **C H R I S T** dyed for them, and that they shall be saved, but how they came by this perswasion they cannot tell: but it is suspicious to have goods, and know not how one came by them.

Nor can they proove it, or have any ground from Gods Word for it, and yet they are strongly perswaded. But if you aske them why? Seeing so many thousands shall misse of salvation and perish? Oh then they bee not booke-learn'd, its too high a question, but all the Towne cannot beare them from it. But doe you beleeve, and cannot prove it? Some will say, because God is mercifull. So God is just, and will be glorified in the condemnation of all ignorant and careless persons. Some because they have not beene so bad as many others,
but

but carefull to pay every man his own, and to doe no body wrong. A woful reason & rotten ground; if it had beene quite contrary, if they had said because I have beene a most wofull sinner, it had beene much better to be liked of, seeing now they thinke to be beholding to themselves for salvation; and Publicans and sinners shall goe to heaven before such proud Pharisees. Some by their good repenting, never having Christ in their eye. Some more cunning say, they are sure to be saved, and that by Christ, and that he dyed for them, but what promise in all the Gospel do they prove it from, or ground upon, they cannot tell.

But it may bee they will say, Christ dyed for sinners: but I am a sinner say they, therefore he dyed for me.

But Christ came not to dye for all sinners; but for the humble, broken in heart, penitent,

C 5

which

which these are very farre from:

But some I know, yea divers in this company, I am perswaded, have attained this true and particular assurance, and are able to prove how they came by it, and by the fruits of it can approve it. Let these be thankfull for that they have, which is more worth than all the world, and for all the means wherby they came to it: and knowing themselves to have such a lively Faith as is necessary to salvation, let this provoke them to labour after the increase of it by a constant use of all good means, and godly watchfulnesse, and good conversation.

And for those that yet have not this perswasion, but seeke it, as the one needfull thing, let them not bee dismayed, seeing they are not wholly without it, but let them continue seeking, and labour diligently in the use of the meanes, Word, and Sacraments, Prayer, Meditation, Conference,

ference, and in time they shall see more, and obtaine what their soule longs for.

2. Next, this confuteth the tormenting Doctrine of the Church of *Rome*, that teacheth that particular perswasion and assurance of Gods love, is hereticall pride and damnable presumption, and that men may hope well, but goe no further, and so hope, as yet they must still be in doubt and feare, which they count to be a vertue in our faith to be mixt therewith; which is a grosse thing, seeing doubtings are of the flesh, and the unregenerate part, and we are bidden to beleeve, and not only to hope well.

They finding people in trouble of mind, doe hold them in doubting, and by their doctrine leave them in desperation, because they teach them not to look for salvation by the free Mercy of God, and the merits of Iesus Christ, but partly (at least) by
their

Use 2.

their owne workes; therefore they tell them they must go thus farre on Pilgrimage, and offer to this and that Saint, lay out thus much for indulgences, repaire such a Church, give thus much to such a Cloyster; and doing thus they may bee in good hope; and for the more surety they must give money to the Priests to say Masses and Dirges for them, that if their soules happen to goe to Purgatory, they may bee soone delivered. And hereof it cometh to passe, that they seeing their sins many, and deserving certaine damnation, and their works imperfect, are ever afraid they have not done enough, and so fall to despaire; the proper fruit of this doctrine.

But why doe they thus teach? onely for their owne gaine, to fill their Coffers, like unconscionable Chirurgions, that set forward a wound to day, and backe to morrow, and lay poysoned things

things to it, making it a grievous
sore, to picke out the more mony;
whereas they could have healed
it quickly, but then they should
have had the lesse gaine.

And as if a Lawyer should set
forward a mans cause in Law,
but after let the Adversary have
a vantage, that it may be the
more difficult and longer-lasting
suite, and also make the Clyent
double the fees, and yet it may
bee lost at last; so these, if they
would apply the right plaister at
first, should deale well: but then
the cure would bee too soone
wrought, and their Kingdome
would come downe, as *Gardener*
sayd; If you open that doore to
the common people, then all is
gone. By this craft they have
their living, as *Demetrius* sayd,
Act. 10.

But let us thanke **GOD** that
wee are not under this woefull
bondage, in which men are con-
tinued long in doubting, and at
last

last brought to utter despaire. And let us whilest the light of the Gospell lasteth, labour after the assurance of our salvation; seeing if it be diligently sought after, it may assuredly be attained, as appeareth by these reasons following.

1. God bids us make it sure, *2 Pet. 1. 10.* also *2 Cor. 13. 5.* And therefore it may be done.

2. If a man may know that he beleeveth, then may he be sure of his salvation; but a man may know that, *1 Iohn 2. 3.* For though some thinke they have Faith that have it not, yet this hinders not but that a true beleever may know. As one dreaming that he is rich and is not, hinders not but that he that is rich may know hee is so: so is it in this case.

3. If a man may know that he is sanctified, then hee may know he shall be saved, *Rom. 8.* but this a man may know; for though

though wee cannot perfectly know our hearts, yet we may, so farre as we may by the Word of God discern enough to assure us of our sanctification.

4. Also the Spirit of God witnesseth to our spirits that we are the Lords; that is, the Spirit of truth, that knowes all things, the deepe things of God, is of the privie Councell, and of whose testimony no doubt is to be made.

5. Also if we may have peace toward God, yea peace passing all understanding, yea joy and that unspeakable and glorious, & be filled with joy and peace in beleeving, as *Rom. 15.* then we may be assured of our salvation: for can blind hope breed these? No, but true assurance.

6. If wee have entrance with confidence into Gods presence, as *Eph. 3. 12.* then wee may bee assured. But the former is true, and therefore the latter.

But

But the Papists object,

Object. 1. It is pride and presumption.

Ans. Yea, if we lookt for salvation by any thing in our selves, but seeing we are assured of it only for GODS free mercy, and Christs merits, wholly denying our selves, it is no pride; the rather, because God requires it of us; and therefore it is rather pride in them (under a colour of humility) to disobey Gods Commandement.

Object. 2. No mans name is in the Scripture.

Ans. But there is better; for there is the beleevers nature, and properties.

Ob. 3. But the promises are set downe generally or indefinitely, not particularly to me.

Ans. Wee may by a true and sound reasoning make it good to our selves, as in other things. Every man is a reasonable Creature. But I am a man; therefore

I am a reasonable Creature.

Thus we doe from the generall proposition of the Law, inferre particular conclusions. For how know you, you have deserved the wrath of God, and damnation? The Scripture saith, cursed is every one that continueth not in all things written in the Booke of the Law to doe them. *Deut. 27. 26.* But I have broken the Law, saith my conscience, therefore thus you conclude, that you are under the curse, though your name be not there : so may and ought we to doe from the Gospell. Who so beleeves in Christ Iesus shall be saved : but I so beleeve, therefore I shall be saved.

So the weary, and laden, lost, hanging, and such like, shall have mercy. But I am so, therefore I shall have mercy. This is more certaine than if my name were in the Bible, which I might doubt might belong to some

some other man of the same name.

Ob. 4. We are bidden to work out our salvation in feare and trembling.

Ans. Not a slavish kinde of feare; for wee must serve him without feare all the daies of our life, *Luk. 2.* but a religious feare of offending, which stands very well with assurance.

Ob. 5. How can we be sure of our salvation, when wee know not whether we shall hold out to the end? Such and such have fallen, *Saul, Salomon, Judas, Demas, David, Peter.* This shall be answered towards the latter end of this tractate, where I prove the Perpetuity of Faith.

Ob. 6. This opens a gappe to licentiousnesse of life.

Ans. They that say so know not the nature and disposition of a true Faith, whose worke is to purifie the heart and amend the life, *1 Ioh. 3. 3.*

The

The Gospel that brings tydings of salvation by Faith in Christ, teacheth us also to deny ungodlinesse and worldly lusts, and to live holily, righteously, and soberly, &c. And our Saviour Christ, *Mat. 11.* When he had promised ease to the laden with the burthen of sin, bids them take up his yoke. If we spake of an idle name of Faith, they said somewhat, but we speake of an effectuall working Faith, such as the Apostle comendeth in the *Thessalonians*, *1 Thes. 1. 3.* And all that beleeve they shall be saved by Iesus Christ, know also and beleeve, that they must attaine it by a godly life, as by the Kings high way that leads thereto. Therefore to those that beleeve they shall bee saved, and yet live in any knowne sin, wee may say to them as *Samuel* did to *Saul*, when hee boasted he had obeyed the voyce of God in slaying the *Amalekites*; *what meaneth then the blea-*
ting

ting of these Sheepe, and lowing of the Oxen? So what meane these and these sins that you live in, if you beleeeve truly in Iesus Christ? Though the false faith of Papists may bee, and is joynd with wicked life, yet the true faith that wee speake of is not, nor possibly can be; for it worketh by love, *Gal. 5.6.* And the love of Christ constraineth us, *2 Cor. 5.14.* So that we can doe no other but live godly.

It remaines therefore, for all hath beene said to the contrary, that we may be particularly assured of our salvation by Christ, and that this is true Faith.

Use 3.

Thirdly, this serveth to teach and move all and every of us to labour for this faith, and particular perswasion; without which there is no sound joy: and to give no rest to God or our selves, till we have obtained it. Seeke it, and seek it earnestly, as becomes such a jewell.

Oh

Oh the folly and madnesse of most people that can make a life without this, but not worthy to be called a life ! In death you would bee assured : but you should seeke it now, or else never looke for it then, &c. My hearts desire is, that if it were Gods will you might all prove beleevers ; I should bee glad, but you should have the benefit. Some fruit (I thanke God) I finde in this kinde now and then, but oh that the rest would come in, &c. Without this no comfort in life or death, no heart to any good dutie, no part in Christ or salvation.

CHAP.

CHAP. II.

The Author or chiefe efficient, and by what meanes it is wrought in us.

The Author and by what meanes.



THE second poyn^t propounded is concerning the Authour and chiefe efficient of Faith, and the meanes whereby he worketh it in us. For the worker of Faith, it is God and none other: first it is not of Nature, for then all should have it, but *2 Thes. 3. All men have not Faith.*

And though many say they have ever beleaved, and it was borne with them, yet they deceive themselves, and have no true Faith in them at all. Such Faith indeed as they have, may be, and was borne with them: that is, a blind presumptuous conceit without ground.

It

It is not Natures worke,
Matth. 16. 17. Flesh and bloud
have not revealed these things to
thee, but our Father which is in
heaven.

Wee have it not from our Pa-
rents, *Ioh. 1. 13.*

It is not onely not in our cor-
rupt nature, but it was not in the
pure nature of *Adam*, who be-
leeved in God, but not in Iesus
Christ. For it came in since the
fall, that we have need of a Re-
deemer; and to be saved by ano-
ther bodies sufferings and obedi-
ence, is a supernaturall thing, and
hard to beleewe. To the Grecians
and wise men of the world it is
foolishnesse, *1 Cor. 1. 23.*

Nay, wee are nothing apt to
it, nor able to thinke a good
thought, our heart is so bound up
in unbeliefe, and we lockt in the
chaines of it, that except God o-
pen the doore of the heart, as he
did *Lydia's*, when wee see and
feelee our finnes, and the wrath of
God

God due thereby, we despaire and fly from God, as *Iudas*, yea, every step to Faith is out of our power and reach.

Not man nor Angell can worke it with all the wisdom they have. It is the worke and gift of God; of Father, Sonne and Holy Ghost. Of the Father, *Ioh. 6. 44.* of the Sonne, *Heb. 1. 2.* of the holy Ghost, *2 Cor. 4. 13.* *Phil. 1. 29.* It is given unto you freely, not onely to beleve on him, but also to suffer for his sake, *Iohn 1. 13.* *Acts 16.* God opened *Lydia's* heart; yea and that of his mighty power, as it is *2 Thes. 1. 11.* So *Ephes. 1. 18. 19.* mention is made for the working of Faith, of the mightie power of God.

So is he the increaser and perfecter of it: *Lord increase our faith* said the Disciples; And Christ is called the finisher of our Faith, *Heb. 12. 2.* and *Phil. 1. I am persuaded that he that hath begunne*
this

this good worke in you, will finish
untill the day of Iesus Christ.

By Faith wee are delivered
from death, which who can doe
but God that raiseth the dead?

2. We are pulled thereby out of
the hands of strong Adversaries,
as sinne, Devill, and death, which
no power but Gods can doe.

3. By it we are advanced into a
better state than that in Adam,
and can wee doe this for our
selves?

Let this instruct and lead us to
humility and thankfulnesse: if
we have Faith, to acknowledge it
the whole and free work of God
in us, without any aptnesse in our
selves: we are like the sicke man,
Ioh. 5. unable to put in our selves
when the water is stirred, wholly
dead to any worke of grace.

And to be thankfull to God,
giving all glory to him, that pass-
ing by so many other as good
as we, hath yet beene pleased to
shew us mercy, that had no abili-

Reasons.

Use.

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tie

tie or preparation in us thereto, but all opposition, as much as they that be furthest off. We might have sitten like stockes, not moved at all by any thing, as most doe, or when we had had the fight and burthen of our sinnes, might have despaired as some doe.

They that never knew what sin meant they can easily beleeve, but they that have felt the burthen of sinne, finde it hard : all such may thanke God they despaired not.

We should also make high account of it both for the gift and for the giver ; a great King gave it us, therefore nourish and use it so well, that hee may give us more.

If wee have it not, then let us labour with God in humility for it in the use of the meanes, and not trust to our selves, as most doe, that goe on without it, yea, knowing they have it not, yet they goe on, as if it were in their power

power at their owne pleasure, or as though it would fall into their mouthes alone : And as they. *Iob. 6. 52.* that neither understood our Saviour Christs speech, nor would aske him who would have taught them. So men can neither worke Faith in themselves, nor will crave it of God (if the blind men in the Gospell had done so, they might have dyed blinde) whose example therefore let us shunne and begg it of God with all earnestnesse, as a thing so necessary, &c.

The causes that move God to worke faith in any, is first his free Election; 2. The next the merit of our Saviour Christ.

First his Election, therefore, *Act. 13. 48.* *So many as were ordained to eternall life, beleevd;* and hereof it is called Faith of Gods Elect. So our Saviour sayeth, *Iohn 6. 37.* *All that my Father hath given me shall come to me.*

Causes.

D 2

God

God workes Faith in all his elect in due time, that live to yeers of understanding: for Infants, he saves them by a way no lesse wonderfull than unknowne to us, by applying Christ to them by his Spirit.

But all that be of yeares hee works Faith in them at one time or other.

It is not (as some imagine) that Children have Faith wrought in them at their Baptisme, but afterwards.

Vse 1.

We have a marke of our Election when wee come to beleeve, and not before; they therefore that have it, let them rejoyce in it; they that have it not, let them never be quiet, seeing till then, if they have lived under the meanes, they carry the markes of a reprobate about them.

2. Wee must ascribe nothing to our selves, or our Faith, but to Gods free mercy, and Christs me-

merit, and be thankfull to God in Christ Iesus for.

The meanes whereby God work's it, is the Ministry of his Word, *Romans* 10. 17. the which is therefore called the arme of God, and the Power of God to salvation, *Romans* 1. 16. the Word of Faith: see it in *Act.* 1. 37. *Acts* 16. 1 *Cor.* 14. 24. *Act.* 26. 18.

Even the Ministry of the Word by mortall man, not by Angels, *Acts* 8. an Angell sends *Philip* to the Eunuch, so biddes *Cornelius* send for *Peter*, *Act.* 10.

It was our request that it should be so, *Exod.* 19. so God granted it, and promised to raise up a Prophet like *Moses*, that is, Iesus Christ, like us in all things except sinne, and both before and after him a succession of Prophets *Ephes.* 4. 11.

And this he will have done by plaine preaching in the evidence

Meanes.

of the Spirit, and power of God, the plaine delivery of the Word, without the painted eloquence of mens Wisdome, high & state-ly phrase of speech, &c. And as hee would not give *David* the victory in *Sauls* armour, so he will not let his Ministers prevaile with carnall weapons. He would have Christ Crucified to bee Preached in a Crucified phrase.

And therefore though this seeme a homely and plaine way for effecting so great a thing, yet seeing God hath sanctified it to this end, yet it shall prevaile; as the compassing & blowing of the trumpets of Rams-hornes to pull downe the wals of *Iericho*.

Use.

This serveth to rebuke those that either simply or under any colour abase this ordinance; or equall any other to it in this respect, much more if they preferre any other thing before it: whom the King will honour

(as

(as in the storie of *Mordecai's* advancement) every man honours too; so should it be, whom or what *GOD* honoureth, that should we.

Some make reading equall, and call that preaching. It is true, it is a kinde of preaching, taking the Word in a large sense, as they that being healed, publisht or preached abroad what *Christ* had done for them: but to equall with the ministry of the Word, either publike reading or private, is to abuse *Gods* ordinance. It is not that which *GOD* hath used, or doth use to the working of Faith. And we see by experience what fruit comes of bare reading without preaching. The Eunuch read the Scripture himselfe, but was never the neerer, till *Philip* preached *Iesus* to him out of it. *Act. 8. 35.* So after the Lecture of the Law and Prophets, the people say, If you have any word of exhortation to the people, say

D 4

on,

on, *Acts* 13. 15. So our Saviour Christ, *Luk.* 4. 17. read a Text, and then preached but of it. True it is, that reading the Scripture not onely privately in Families, and secretly by our selves, is of excellent use; but especially ministeriall reading in the house of God by Gods Ministers, is of God, and very ancient in the Church of God, *Deut.* 31. 11. 12. See the good ends in that place why it should be read, 2 *Chron.* 34. 18. 19. See the good effect it had, *Mat.* 13. 15. 22. which is very profitable for the increase of knowledge, faith, and all other graces.

And therefore a great sinne it is, and that may much provoke Gods wrath against this Land, and a cause of great ignorance & many other evils, as that the Profits and pleasures of the World juttle out of mens families and closers the private reading the Scripture: so that the publike mi-
ni-

nisteriall reading is much neglected and slighted, either through absence from it by late comming, or by a cold and carelesse attendance thereunto, *Hos. 8. 12.* when they be present.

Secondly, it reprooveth those that under a colour of magnifying Prayer, would cry downe the credit of Preaching, as if they might not stand together. Yes, and bee both of credit and good use, and who makes more conscience of Prayer, than they that are most painfull in Preaching?

But what Prayer doe they thus call for, when they say lesse Preaching and more Praying? Not that most lively, and forcible prayer which is conceived by the helpe of Gods Spirit, which many are more enemies to, than to preaching, and disgracefully abuse Gods holy Ordinance, and the gift of prayer, by calling prayer conceived extruinperry.

D 5

True

True it is, that there is a place for set-forme of prayer in the Church, and of an ancient and profitable use it is in the Church of God; but by this either to disgrace conceived prayer, or to use so much set prayer as should juttle out the preaching of the Word, none of sound judgement & good conscience will approve.

Vse. 3.

This also teacheth us reverently to attend on it as Gods Ordinance, for working of Faith, and to meet the Lord where he hath appointed. If ever we shall have Faith, it shall be by this meanes; attend at Wisdomes gates, and watch at the posts of her dores.

And therefore that we neither tarry at home reading, when we should bee hearing the Word preached, which reading God will curse, being joyned with contempt or neglect of his Ordinance. Nor that we have Oxen and farmes when we be called to the Word, and much lesse at the

Ale.

Alc-house, nor shift off and say,
Oh if we might heare an Angell
from Heaven, or see such Mira-
cles as in former times, we would
have beleaved; but this plaine
preaching by men that we know
whence they are, is poore: as the
Israclites did by *Manna*. Oh
falshood of mans heart! but if
they take no good by this, then
neither if one should rise from
the dead, *Luk. 16.* Gods Ordinance carries force.

4. Let us examine our selves
whether it hath beene a Word of
Faith to us or no, else wee have
heard to small use. If it should
raine and the Sunne shine on o-
thers ground, and make it fruit-
full, and not at all upon ours, we
would thinke it a heavy punish-
ment, much more in this, that
the Word hath wrought Faith in
others, and done us no good. If
yea, then it hath obtained the
right end in us; let us thanke
God, & attend it still for increase.

Again,

Vse 4.

The 5.

Againe, if the Word be the means of working Faith in us, then the Ministers of God are instruments in this busines, which is a great honour to us: and should make us very carefull to preach such things as may be most effectuell to worke Faith. And this also should cause the people to reverence Gods servants upon whom is the holy annointing; and that who so preacheth the Word soundly and sincerely, they should give them double honour, and labour to make use of their ministry; and to attend upon it when they take paines, though all things be not to their mind, *1 Thes. 5. 13.*

The Spi-
rit.

Now yet wee must know it is not the outward ministry of the Word onely, that is able to work Faith; but with the inward working of the Spirit, and it is that makes every part of the Word effectuell. It is neither the Ministers gifts, nor the peoples apt-
nesse,

nesse, witte or good nature, but the worke of Gods Spirit, *Acts* 11. The hand of the Lord was with them, a great number beleeved. What is *Paul*, and what is *Apollos*? They may plant and water, but it is God that giveth the increase. God, and not *Paul* opened *Lydia's* heart. True it is, the Minister may helpe or hinder, by the matter or manner of his preaching, and his life. If he preacheth such matter as is fittest to worke Faith, if in a zealous and good manner, and live godly, this man is most like to prevaile, rather than such as shall teach truthes, but not so proper, or shall preach coldly or girdingly at the better sort, or flattering-ly, or liveth dissolutely.

And this should teach us not to trust to Ministers gifts, or our owne wit, but to crave the assistance of Gods Spirit, every time wee goe to the Word. The contrary is the cause of little profit-
 ting.

Use.

ting. Pray him to blesse the doctrine of the Law to humble and throw you downe, and the doctrine of the Gospell to comfort againe in due time, and to make every poynt to bee effectuall without which the Word shalbe a sound in the eare, but vanish away without leaving any impression. Pray wee as *David*, *Psal.* 119. 18. 27. 124. 144. 170. who had excellent teachers, and himselfe of great parts, and yet found that God must be his teacher, or else all in vaine. When we are to goe to Church, let's say as *Moses*, *Exod.* 33. 15. If thy presence goe not with us, let's not goe from hence, for to what purpose shall it be, but to pollute his Ordinance, and increase our owne condemnation?

As the Anabaptists doe foolishly on the one side, boasting of great matters of Faith wrought by the Spirit without the Word: for, for the ministry of the word they

they care not, but have all by revelations; whereas God workes both according to his Word, and by his Word, and not usually without it, therefore they are vaine delusions: So most among us content our selves with the word, and never regard to crave and looke for the inward working of the Spirit.

Object. But why doe you will us to pray to GOD to worke Faith in us? Is our prayer like to prevaile? You have taught us that without Faith there is no pleasing of God, and that prayer is abominable till we be beleevers.

Ans. True, I grant, one without Faith cannot doe a thing in the right manner pleasing to God, yet it is a thing that God requires to attend his Word, and to pray that his Spirit may make it effectuell which if we doe not we sinne double, both by abiding in unbeliefe, and disobeying

ing Gods Commandements too.

True also it is, that God is not bound therefore to heare this prayer, and worke grace in this partie, because he once made us all happy; yet it is very likely that God will heare it: hee can pardon and passe by the faults of the duty, and blesse the dutie, who useth to turne all to the good of those hee meanes good unto. He may heare his prayer at least as he heares the young Ravens that cry, *Iob 39*. So that the party reasons thus with himselfe, or may, when he is tempted not to heare, or not to pray for a blessing, because it is in vaine, and it is sinne: If I doe not heare and pray, I am sure I sinne, and so must needs perish; but in seeking I know not what God may doe for me. As the Lepers, *2 King. 7.* that sate without the gate of Samaria ready to starve; If we stay here we die, if we goe into the Citie (say they) there is nothing

nothing but famine ; but if wee
goe to the camp of the *Aramites*
they can but kill us, and we can-
not tell whether they will or no.
It may be we may finde some vi-
tuals, or they may spare us, we
may speed better than we looke
for : so here

Finally let them know, that
whilest God workerh in them
earnest desires to pray and to bee
heard; he doth also at the same
time worke in them the first de-
grees of true Faith, and so accep-
teth of and heareth their prayers,
according to his gracious pro-
mise, although they know not
that Faith is already begunne in
them; for this is one fruit of faith,
to pray fervently with an earnest
desire to have our suits granted.
And here let none never so dull
be discouraged, for if God be the
teacher, no matter who be the
scholler : hence we see some of
very meane capacity understand,
and can speake more favourly of
the

the mysteries of the kingdome of God, than many of great wits in the things of this world.

Now then let us consider more particularly, what part of the Word of God serves to worke Faith; And that is both Law and Gospell, and the joynt ministration of them both; the one preparing, the other effecting it by degrees.

Obiect. I doe not thinke but God workes this Faith at once, where it is without such steps. And besides, observe how God workes diversly in many, some after one fashion, some another.

Ans. None can prove or shew president, that faith was wrought in an instant at first, without any preparation going before: nor can it be conceived how a man should beleeve in Christ for salvation, that felt not before himselfe in a miserable state, & wearied with it, desired to get out of

it

it into a better. As the needle goes before to pierce the Cloth, and makes way for the thred to sew it : so it is in this case.

I grant, the Lord who is the most free agent, takes liberty, and workes as it pleaseth him, and there is oddes and difference for time, measure, and such things, but for the generall alwayes the same; by humbling first, then comforting, and that by degrees : I speake ordinarily.

Therefore by observation of his dealing with most, we may well say, that thus he doth and wil ordinarily worke with those that he meanes effectually to call and worke Faith in. Though it may be the parties may not perceive every step by which they are brought along, yet it is so usually. True it is that God humbleth some more, some lesse, and so gives more and speedier comfort to some than to others : some extraordinarily humbled, and yet
but

but weakly comforted ; and contrariwise, some meanly humbled and yet extraordinarily comforted. But this is not usuall.

Some get up sooner a great deale, and with small meanes and helps ; some with many more helps, yet much adoe to get comfort, or to be upheld.

Yet this hinders not but it is true, that God usuallly keeps an order, and according to the measure of the one is the other w^{ch} he doth. And so wee may propound it not to binde the Lord, but our selves what to expect ordinarily from him.

Therefore we Ministers must not separate the things God hath joyned, but preach both Law and Gospell. Yea magnifie the great wisdom & mercy of God that hath left to his Church such a ministry^e of both together, without w^{ch} there could be no sound worke of grace wrought in any.

If the Law only be preached,

its

its the way to terrifie, torture, and drive to despaire: if the Gospell onely, to make folkes licentious Christians, and to looke for salvation by Christ ere ever they know what need they have of him: and so to be Christians by halves, and at pleasure, and to breake off when they list, and at last to be never the neere.

2. If we teach men, they must avoyde this sin, and doe that duty, which is the second use of the Law that pertaines indeed to the Regenerate, concealing the first use of the Law, which is to shew us our misery, men will be doing as they can, and thinke they doe very well, and yet deceive themselves; therefore the Gospell comes and tells them, without Faith it is impossible to please God, and so cuts their combe againe: and so both together doe wondrous well and make a sound Christian where they have their working.

Yea,

Yea and that in order. The Law first humbles, then the Gospell comforts; the Law tells us what to doe, the Gospell that we must doe it in Faith, or else it is in vaine.

In the next place consider how the Law and the Gospell doe worke, first upon the head, then upon the heart: first inlightning the minde, next working upon the will and affections: as, the Law, with the inward working of the Spirit (without which no good is to be looked for) makes a man see his misery. Secondly, by the same Spirit it humbles a mans heart, in the sight and sense of it; So, the Gospell inlightneth the mind with knowledge of the way of Redemption: Secondly, it works upon the heart to affect, seeke, prize it, and at last to apprehend and beleve it: the latter as the more difficult worke of the two, the heart being more out of frame than the understanding.

But

*The Law
his worke.*

But let us more distinctly consider of the severall workings of Law and Gospell, to, and in the working of Faith: first the Law, and it hath three works. 1. It enlighteneth the sinner. 2. convinceth him. 3. Raiseth up terror in him. But of this (in a word by the way) be sure, that the Law workes no grace, but only prepares for it. A man may have all that the Law can worke, and yet be a reprobate; and yet the workings of the Law could not bee wanting: it is a killing Letter, the ministration of death and of condemnation, 2 Cor. 3. 1. 9.

The Law enlightneth a miserable sinner, in whom God hath a meaning to worke Faith, with a cleare and particular sight of his misery, and woeful state he stands in by sinne, and makes him distinctly to see these things. 1. His sinne (being at first created happy) that he hath woefully fallen from it, and lost it, and wicked-

kedly rebelled against so good a God. Next, it tels him of his originall sinne, whereby as with a plague of leprosie his whole nature soule and body, and every faculty of them is tainted and poysoned. For the soule, that it is not onely ignorant and blind in Gods matters, but full of vanitie and aptnes to errour rather than truth, the conscience defiled, the will full of rebellion, the affections, as love, joy, hope, feare, griefe, all quite out of order, and carryed contrary to that they ought, and did in our Creation.

Then the wo full state of the body, every member being become a weapon of unrighteousnesse, and sinne, as the throate an open sepulchre, the mouth full of deceit, and so in the rest, *Rom. 3. 13. 14.* lame to any good, as in the particulars, and prone to all evill. Next, it tels him of innumerable actuall finnes, in thought, word, and deed, that he hath committed
against

against both Tables of Gods most holy Law.

Not onely thus, but that as he never did, so can never doe ought but sinne, his corrupt nature poisoning every action, even the best that he doth, so as he is not able to thinke a good thought, and that if hee bee a hundred yeares old, he never thought, spake, or did the thing that pleased God, but that all his actions of whatsoever sort or kinde, have beene sins as they proceeded from him. But then it tells him the other part of his misery, which is that that troubles him, else he would not be stirred at all for his sinnes, though never so many; but the punishmēt is that that most troubles him, not his sinne; as yet he is not come to that. For punishment, the Law tells him he is cursed, that is, subject to all Gods judgements in this life, and that that is to come, and that the wages of sinne is death, the first and

E . the

the second, and fore-runners of them both.

All the punishments of this life, though cursed at home, abroad, sitting, walking, in himselfe, and his, in his minde, body, goods, name, though these bee much, yet alas this is nothing in comparison of the hellish torments which hee must endure everlastingly in the world to come.

Next, the Law sheweth that this partie hath no way to helpe himselfe out of this misery by any thing he can doe, but doth daily increase it by new sins.

2. The Law also by the working of the Spirit doth convince the partie, that that is particularly true of him wch before he used to putt over his head as pertaining to other, not to him; but now God makes him take this to himselfe, & to apply and appropriate it as if the Minister spoke to him alone by name, and to thinke the Mini-

Minister knowes all his heart, looketh on him, and speakes directly to him, though it may be the Minister knew him not, or not his case, but God makes him so to thinke.

3. Next, the Law raiseth terror upon these two; and puts this sinner out of his old secure peaceable course of impenitency, that he went on in. Whether it be the prophane that went on boldly in his sinne, or the civill man trusting in his owne righteousness; the Law drives him out of those conceits, and terrifieth him with feare, finding himselfe in a most wofull state, both by his innumerable sinnes, and the infinite punishments due thereby, and finding the keeping of the Law impossible, and the suffering the punishment deserved intolerable; this works feare, and makes him as one shot into the flesh with a crosse or bearded arrow, which he cannot shake out, nor abide the
E 2 smart,

smart, but stamps as one stung with an Adder, that cannot stand his ground, but is wholly possessed with feare.

He finds his sins as his irrecoverable debt, his conscience as an unpartiall accuser and cruell Iaylor, himselfe a prisoner, and a prison to himselfe, Death a Sergeant to arrest him, God a terrible Iudge, the Law an Advocate to plead for God against him, the Devill his executioner, Hell the place of his torment, where he is to endure endlesse, easelesse, and remediless woe.

Now this cannot but terrifie, though some more, some lesse, as we shall heare hereafter.

And here by the way observe a difference betweene naturall terror and this legall terror. That ariseth of some naturall cause, or the work of the Devill, and some are so feared, that they dare not bee alone, thinke they see ugly sights, and night and day cannot sleepe.

*Naturall
terror.*

leepe, Now this hath no disposition to doe any good, but to drive men from God rather; and such either by wrestling outgrow it, or by shifting place, or going to a Physitian, or which is worse, to a Wizzard.

Indeed so God of his Grace may worke, as he may fall into the hands of some wise and godly experienced Minister, that may seeke to turne the streame, and by laying open his spirituall misery to drowne the former; and so it may come to legall terrour, and be an occasion of good; though this is rare.

But legall terrour is upon the ground of the apprehension of their sin and punishment, and is usually made by God an occasion of much good.

Now though this legall terrour be oft an occasion of good, yet it is not so necessarily, nor ever, but an hypocrite and reprobate may have it, yea a man may have it

E 3

and

*Legall
terrour.*

and be a Devill, and many wayes miscarry ; as, he may despaire as *Iudas*, or weare it away as *Cain* by building Cities, inventing Musicke, and by such conceits, still the unquietnes of his conscience ; and (as many among us) by drinking, gaming, merriments, or much imployment in the world, that they may not heare the inward din and noise within. As it was when they offered their children to *Molech* in a brazen vessell hollow, with fire under, they had some playing with Tabrets, to drowne the noyse of the childrens cry : so here.

And some againe finding themselves over-burthened, by the instigation of the devill, that is ever at hand in such times, doe throw it off, and fall to their prophane course of all dissolutenesse, and thinke, they were best take their pleasures while they may, seeing they must bee damned, and as good be damned for somewhat as for

for nothing, or a little. Indeed if there were any hope, it were another matter, but seeing there is not, they will take their fill. And thus though they have not committed the unpardonable sin, yet they cutting off themselves thus desperately, are in as bad a case. And all this comes on them as a punishment of their former presumption, whereby through the Devils perswasion they thought God all of mercy, and that they could have him at an houres warning at any time, and could please him with a call, and cold Lord have mercy upon me. And now they are as farre on the other side, ready to deny Gods mercy and power to save them, as they did his justice before.

So that we see that Legall terror is but a common gift. All come not to it, but are shut up in hardnesse of heart: and though a man may have it and be lost, yet it is that that all come not to.

Sundry never came so farre, were never inlightned, or not convinced; or if both, yet not terrified. What, not though they are convinced of all this woe to belong to them? No truely, such is the impenetrable hardnesse of the heart of man more than an Adamant.

Tell a man, all he hath is cast away by Sea or fire, and his children slaine, it terrifieth and amazeth him; but tell him of worse things, he is not moved.

Tell a man, he is condemned to die, it makes him (I meane a guiltie person) at his wits end, appals him, & makes him quake, but tell him he is condemned to eternall death, he is not affected with it.

If you lay a load on a man too heavy for him, presently he sinks under it, but yet he can stand up under the burthen of hearing the everlasting wrath of God for his infinite sins to be due to him.

Nay,

Nay, brute beasts be terrified by them that bee too strong for them : when the Lion roares, the beasts tremble ; if a great Mastiffe come running at a little dogge, he falls downe, and turnes him on his backe, and holds up his feet.

Yea the insensible Creatures, the trees, plants that hold their colour, vigour, leaves, and fruit, while the season is pleasant, yet when cold frosts and nipping windes come, they yeeld, hang head, and as it were confesse they be overcome : onely miserable hard-souled man is insensible as a stone or whatsoever God can say or doe. If the Lord should smite a man in all the parts of his body, strip him as he did *Iob* of all the comforts of this life at once, and make him as he made the man spoken of *Iob* 33. 19. to 23. yea pull his Skin over his eares, and then preach the Law as terribly as he did with thunder, lightning earth-quakes, as on Mount Sinai,

he might well roare and bellow
 for paine and vexation, and curse
 God to his face, as the Devill said
 of *Iob*, and blaspheme as those
Rev. 16. for the plagues; but yet
 except the Lord shew him the
 cause why, and the end he ayms
 at, he would be never more mo-
 ved for sinne than the very stone.
 Men can heare the terrours of the
 Law, and yet they shall be unto
 them but as the noyse of many
 waters, & as an imperfect sound.
 How long were the *Israelites*
 hammered by troubles for their
 Idolatry, ere they would yeeld?
 So most among us; As *Ionah* fell
 fast asleepe under the hatches
 when the Marriners were aloft at
 their wits end crying; So many
 when others are crying out, and
 wringing their hands, & tearing
 their haire, they are jolly and lu-
 sty, that have as much cause; yea
 wonder, nay stand & deride such
 milke-sops, and fooles, to make
 such a stirre. Oh woefull heart of
 man!

Though

Though the Lord be proclaiming desolation and destruction by his Law, yet they care not, nor are moved, but say as they *Deut. 29.* I shall doe well, though I walke in the stubbornnesse of mine own heart. Thus men harden their harts like brasse against all that can be said.

Well, though some be never terrified at all, but remaine insensible blocks; and others terrified and yet miscarry, as we have heard divers wayes, yet he in whom God will worke Faith, shall safely sayle betweene these two rocks of insensible blockishnesse, and desperate madnesse or dissolutnesse: and he shall be terrified, and yet God will keepe him secretly, that he shall neither despaire, nor doe himselfe hurt, which he shall be perswaded to be the worst way that can be taken and abhorre it, or at least shall be preserved from it; nor shall returne, to his old course againe:
[and

and God will make him distaste the temptation also. So he shall be humbled, and yet take no hurt, but it shall in time turne to his great good.

*All not
humbled
in like
measure.*

Now yet further understand, that all taste not of the terrours of the Law alike : some are terrified sodainly, and violently it rusheth upon them; some more leisurely and for a long time, which may be as much as that former, though it doe not so seeme : as a little brooke soone runnes over upon a little dash of raine, and makes a Land-floud, when yet there is more water in a great river, though it keepes within the bankes.

Some have lived in ignorance and a dissolute life without the meanes; these bee oft at the hearing of the Law exceedingly smitten, and not having knowledge of the Gospell to looke to, are more sorely and longer terrified. Some others have beene brought

brought up under meanes, and have had knowledge, and have beene brought up innocently from grosse evils, and used to prayer and good exercises, and lived with them that loved good Preachers, these are oft more insensibly wrought upon by the Law, because both Law and Gospel wrought together at leisure, and being smitten they could looke to the promise, and somewhat helpe themselves. These also are sooner taken downe than the former, in whom sinne is deeply rooted. As some Haukes which being taken after they have flowne, and have caught the prey for themselves, these cost a wonderfull toyle to bring them to be tame, and handsome, haggard things that they be: some others taken out of the nest, which howsoever they have a wilde nature, yet being taken in time so young, are easilier brought to hand.

Yet

Yet further know some which be innocent and free from grosse sins as any, and of good knowledge, yet have beene wonderfully tormented, and long held under, whē many of bad life have got comfort in farre lesse time, and with lesse terrour by much; either because they be of a more fearesu'l nature, or else have much melancholy joyned withall; God so disposing it, we see so it is: which may be to shew us that the least sinne whatsoever seene in the kinde with the desert of it, is enough to cast us downe.

Some deeply weigh the miserie they are in, and are troubled at it, yet so as they can keep it in, and beare it till God send comfort, which they seeke in the meanes.

Some are so wonderfully terrified as they quake and tremble fall from meate, cannot sleepe, looke pale, have bellies like barrells,

rells, roll and rumble, and have great trouble in the body thereby, thinking that all creatures witnesse against them: if they see the fire, it puts them strongly in minde of hell-fire, and therefore cannot abide to see it; if great winde, they feare it will blow downe the house on them, and send them to hell: if thunder and lightning, they quake, and feare, and cannot be pacified.

Some dare not eate for feare of being choakt, or because they be unworthy, and shall but increase their condemnation, care not how they goe in apparell but for very shame; thinke the Devill is ready to carry them away if they be in the darke; thinke he pulled them by the coate, feare to die, lest they goe speedily to hell: thinke they feelee a fire within them. Thus some by melancholy, and the temptation of Sathan, have beente in a wofull case long, and yet doe well at last.

Some

Some goe longer under their burthen, because they kept it to themselves, for shame or bashfulness, till their backe is ready to burst with keeping the Devills counsell.

Some others breake their minde to some wise and faithfull friend, and so get out sooner by much.

Now further know, that God, in this worke of terrour, raiseth it upon sight of some one or few sinnes most hainous either in nature and quality, or else by some circumstances aggravated: this more lies upon their conscience, and torments them than all their sins.

As you shall see if a man goe over the whole Law, he will be more stricken at the denunciation of Gods judgements against some one sinne, than against all the branches of the whole Law together. As *Ab. 2. Peter* laid to their charge, and they were terrified

rified for crucifying Christ: they had committed many other, but this was in their eye. As if a Master will convince his servant; he will not bring a number of smaller accusations against him, which might make him finde out excuses and shifts, but some one foule thing that he cannot deny, thus to make him hang his head: So God layeth to their charge some speciall foule sin, that they may bee convinced, and yet but one or few.

And this the Lord doth of purpose, that the party should not be swallowed up; for if he should see all his sinnes as ugly as he sees some one, he were not able to beare it: therefore God tempering mercy with justice doth thus; for ayming not at the parties hurt but good, God lets him see but some, so as he may beare it.

Now let us see some Reason why the Lord thus terrifieth the
whom

*Reasons of
this ter-
ror.*

whom he will bring to comfort and faith.

I. First, that he might boare through by his Spirit an care into our heart to receive instruction, without which we should be as unfit to receive any, as the Merchants waxe to receive any Impression of the seale till it be melted. God speakes once or twice and man heares not, till he bring him by affliction sanctified by the Spirit, to make him teachable.

For till then, tell this sinner that hee must lay away his lusts, his old delights, and sweet sins, and take up a course of godly life; and you may as good thinke to have a wild haggard Hauke to fly and kill the Partridge, and come to your hand againe; or a Colt of foure or five yeares old, fat, and never handled, to draw quietly in the furrow, or a Wilde Bull, or the Vnicorne, of which God speakes in *Iob*. Hec will scarce
give

give you the hearing of any such thing, or if he doe, he will doe as he list for all that; he snuffes like the wilde Asse, *Ier. 2. 24.* None will trouble themselves about her, but take her in her mouth: So God takes this Asse in his mouth when hee is well laden with the heavy hand of God upon him; else you were as good speake to the walls as to him. But when the party is thus tamed and taken downe, then there is some speaking to him, as *Paul, Lord, what wilt thou have me to do?* when he was smitten downe; so the Tylor, a desperate wretch and craell person, yet taken downe by the Earth-quake, and *Paul* and *Silas* his preaching; Oh then *what shall I doe to be saved?* So they, *Acts 2. 37.* Whereas if you had spoken unto them before in their jollity and pompe, and when they were at ease, and had the world at will, you might as soone have catcht a Hare with

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a Taber as prevailed with them.

And herein the Lord tempers his dealing diversly according to peoples dispositions ; for as some children will need more stripes than some, and the wise parents deale accordingly, so some by one Sermon of the Law thundered out, or some small affliction are so pulled downe as they cry out they be damned, they be utterly undone, none so vile as they, no mercy for them, and can hardly be kept from sinking. Some others be not so much cast downe at three hundred Sermons. And why? some will shift from the hand of God ; and hearing the Word, and being terrified, they will come no more there a good while, and others will wrestle with the terrors and beare them out, and resist them, and will not yeelde nor blanke for them, lest they should seem to lose the credit of the field. Well, these must have the more hammering when they

they thus resist, and if God have no favour towards them, it shall be sufficient, he will give them over and say, you shall never be so well offered againe, or else he will fasten more judgements on them to their destruction, as *Ier.* 28. 17.

But if God have a favour towards them, and purpose their good; then all their striving shall doe them no ease, no kicking against the pricke, God will lay on more load, terror upon terror, trouble upon trouble, till he have bound him hand and foote, and made him tame : he will make him yeeld ere he have done with him. And if he put the Lord to all this businesse, and himselfe to so much trouble, he may thanke himselfe, he might have spared some of it, if he had beene handsomer and more tractable ; God would have spared himselfe some of this labour, & him some of this trouble, if that which he would

would have done, could have been done without it. And yet herein God is very mercifull to this party in laying all this load on him, seeing there is no remedy, rather than that he should remaine insensible, seeing so he should have gone sleeping to destruction.

2. Secondly, the Lord thus terrifieth us to make us truly thankfull to him for deliverance when it comes, without which terror the proud lordly heart of man would never be; but either set light by Christ, or never give God that thanks that he deserved for such a mercy. But when we are brought to hells mouth, and have no hope of deliverance but feare of certaine damnation, if then the Lord beyond, ~~yea~~ contrary to expectation doth shew mercy and release; oh this makes us thankfull, and to tell what God hath done for us, and to say, this is worthy to be

be written with a Pen of iron, in the Table of our heart, never to be forgotten.

So that God by his terror doth but make matter for a Song of thankes-giving against the time when this poore creature shall be able to endite it, which shall bee afterward.

Now as men love to bestow their favours on them that bee in great need, or in a straight, because they will ever remember it, as a poore man redeemed out of prison for debt; and as a hungry man will be thankfull for meate; the sicke for a Physitian, (for what cares a full stomacke for a Honey-combe, whereas to the hungry every bitter thing is sweete:) so is it in this case betweene God and us, he will shew mercy to them that shall thanke him for it.

And thus howsoever we would thinke no good could come out of such a conclusion and wofull
ter-

terror in the sinners heart, (as indeed no more there would be, but rather it would drive men to despaire, or to flie against God, if God himselfe were not the worker in it) yet he that brought light out of darknesse, brings order out of confusion, and good out of evill by this.

And thus God deales roughly first with those with whom after hee will deale mildly and mercifully, as *Elisha*, 2 *Reg.* 6. did bid them handle the Noble-man roughly at the dore, yet after told him of plenty, so at the doore and entrance God deales harshly but afterwards mildly. And as *Ioseph* at first handled his brothers roughly, called them Spies, put one in prison, though of no ill mind, but afterwards wept over them, feasted them, yea, and sent chariots for them, and kept them & theirs all their dayes; so deales the Lord at first with those who yet afterwards he weepes over, and

and feasts here with comfort, and hereafter in his heavenly Kingdome.

And as *Eliab* was prepared by a whirle-winde and earth-quake to heare a still voyce, so we by the terrible voyce of the Law, to heare the sweet voyce of the Gospell.

The first use of this is to move and perswade us Ministers, that we preach the Law to the people open the ten Commandements, shew people their many finnes, and breaches thereof, then Gods judgements against sinne and sinners, to humble them and prepare them for God. Not that we ought to preach that onely, for so doth none of any understanding, but that we preach not the Gospell alone, which is no lesse absurd; to heale where was no wound, and comfort them that be too proud and jolly already. This is to sow pillowes, and to cry peace, peace, where there

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Use I.
Of the many good uses & reasons why the Law must bee preached.

is no peace, and to daube with untempered mortar. Wee must not affect the title to be Ministers of the Gospell only; though indeed we bee so called from the more excellent part of our Ministry, but we must so preach the Gospel, as that we doe not in the meane while leave out the Law. For the Law though it worke no grace, yet it makes way for it, as the needle sows not the cloth, but makes way for the threed, as was sayd before.

As the time of the old Testament were the dayes of the Law, yet the Gospell was taught then; for in all the sacrifices was Law and Gospell, so now in the dayes of the Gospell must the Law be preached, though not as the principall.

Else we shall never make sound and true Christians, but carnall and loose Gospellers. The Gospell preached without the Law, is cause of so many wanton profes-

fessors that talke of Christ and
 the Gospell, but live as they list.
 Let none feare it will drive the
 people to despaire; seeing there
 is no such moving in these dayes,
 but rather the people be like the
 Smiths dogge, who can lie under
 the hammers noyse, & the sparks
 flying, and yet fast asleepe. Be-
 sides, God usually brings it to
 good: and if any should miscarry,
 it is but such as would have pe-
 rished, though there had beene
 some other course taken in prea-
 ching to them. And let none
 speake against the preaching of
 the Law, for it is the wholesome
 way that God himselfe, and his
 servants in all ages have taken:
 he did reprove, convince, and
 curse *Adam* and *Eve*, and after
 he preached, The seed of the wo-
 man shall breake the Serpents
 head; So in their Sacrifices, in
 which as there was an acknow-
 ledgement of guiltines by sinne,
 in the death of the beast, on

Gen. 3. 15.

F 2

whose

whose head the sacrificers hand was laid, so was there hope of mercy by the bloudy sacrifice of the Messiah that was to come. And *Iob* 4. 14. And all the servants of God had visions terrible to abase them ere he told them his mind, *Rev.* 1. from 13. to 18 ver. And if the servants of God had need that such a course should be taken with them, then what need had they, that were never humbled?

So *John Baptist* dealt with his hearers; and our Saviour Christ faith, he came to seeke and to save the lost. *Peter Acts* 2. 37. first preached the Law, and after the Gospell. So *Paul* and *Silas Acts* 16. The contrary is the way to make people curse us hereafter, though it please them for the present; As if one should heale a sore on the top, and not corrasive it to draw & eate out the inward core, it would within a while breake out againe with a far greater danger:

ger: so shall we find it in this case.

To the people the use is, *that* they examine whether ever they felt the terrours of the Law, of which we have spoken, as we see they must that come to Faith. And here be three sorts of persons to be spoken to. First, such as never knew what any such worke meant. Secondly, such as have beene under terrour, but have out-growne it. Thirdly, such as yet lye under it. I must speake to all these.

Use 2.

I aske the most, did you ever feele your selves in a fearefull estate, and were you ever disquieted and terrified about the same? Alas, the most part will say, they know no such matter, nor what it meanes, nay, some thinke they would be loath to be in any such case, as they have scene some to bee.

Well, what is the reason thou never wert troubled at thy estate? Is it because thou wert never in-

Such as were never terrified.

F 3

ligh-

lightened to know the particulars, and depth of thy misery? It may be; For some are ignorant indeed, and know it not, or only a little in generall, that they be sinners; but of the depth, and particulars of their wofull estate, they are not advised. Well, if it be for want of being enlightned, then know it now; and the Lord enlighten thee. And to this end informe thy selfe of the depth of misery, in which all mankind lye by nature, till by grace they be recovered out of it.

Or is it because thou wert not convinced, that it is thy state, but hast knowne it only in generall, and so posted it over to others; and hast either not thought it true of thee, or never weighed it with thy selfe? If thou hast not beene convinced, then now be, and the Lord convince thee. To which end I speake to every one, rich, poore, man, woman, young old, if thou beest one of the sons
of

of *Adam*, thou art in this wofull state, and it is as true of thee, as of any other in the world.

Or hast thou beene enlightened and convinced, and yet dost not feare? Hast thou beene borne downe about it, and yet are not humbled? thou hast an obstinate, hard, and senselesse heart indeed. Will not the hearing of all this sin, and of all those plagues, and of the eternall wrath of the infinite God; will not, I say, all this terrifie thee? If one should tell thee, thy Wife and thy children are all slaine, this would amaze thee, and take up thy thoughts; or that thou hast some deadly disease upon thee: and will not this, that thou art thus and thus guilty, and in danger of all the curses in the booke of the Law; and that if thou shouldest die to night, thou shouldest sinke to hell for ever: will not this terrifie thee? The bruite creatures will condemne thee; for if they see themselves

over-matcht they fall downe and feare: if the Lion roares, the beasts tremble; but if the glorious God of the whole world roare, wilt not thou a poore mortall creature, a worme, be afraid?

Heathen *Felix* shall rise up in judgement against thee, who trembled at the preaching of *Paul*.

Yea, wicked reprobate *Indas* shall; nay, the devils themselves: for they tremble.

God will put terrour into thine insensible Conscience ere he have done with thee; or else if the terrours of the Law cannot waken thee, the torments of hell shall.

O fearefull case, that the Law being so preached as it is (and yet oh that it were more plainly and zealously preached than it is) that so few are moved at it! Alas no; people are jolly, lusty, and stout, they doe not meane to blank nor yeeld, but harden their hearts and
goc

goe on boldly and lustily, as if they had no cause to hang the head.

Well, the Lord will pull down your proud lookes, if you belong to him, and make your hearts heavier, or else you shall never have part in his comforts.

Is there not cause enough to make thy stout heart to yeeld? thinke of thy sins, of that thou deservest hereby, think of hell torments, the eternity of them; that there be sundry in hell not halfe so great sinners as thou, and that if thou shouldst die to night, thou shouldst goe thither also.

And pray God that hee that made thy heart would worke upon it, and shake it; and that by his Law, as upon them, *Act. 2. 37.* and throw thee downe as he did *Paul Act. 9.*

Yet will I give thee leave thus to doe, begge of God, that he would so shew thee thy sinne and punishment, not as he could

*Such as
have out-
growne it.*

but as thou maist bee able to beare.

Next there are some will say, they have felt terrour of their estate, but they have out-growne it, it is past; yea? What have you done with it? have you broken prison, or did God let you out? If you have broke prison you must even in againe, and that worse than before: but if God have let you out well and good; but how prove you that? This you may know by considering the manner how God brings his from terrour to comfort in the person of this party, or kinde of parties that we are now in hand with; even good Christians, who have had their terrour turned into comfort, which they would not part with for the world. Why if it be thus that you have got out, God forbid that I or any living should dare to speake against it. It is of God, and no marvell; for he aymed at no other

at

at first, his meaning was not when he cast thee downe at first to destroy thee, but to make thee fit to seeke comfort, and then to bestow it upon thee, therefore this is no new thing, for he doth thus by all his.

And if this be your case, it ought to stirre you up to great thankfulnessse for this wonderfull mercy of God, for he hath done much to guide you safely to this passe through so many dangers: for you might have beene left in senselesse blockishnesse and perisht and you have scapt that. In thy terrour thou mightst have fallen to despaire, or to drive it away untimely, and so have perisht: thou hast scaped that too. Yea, when thou camest to seeke helpe, thou mightest have sought and lost; but God hath blest thee through all these, and brought thee to peace, blessed be the Lord, seeing many have perished in the way to this, that thou art come to
No

No doubt in thy first beginning to beleeve & after thy obtaining, thou thoughtest thou couldst not be thankfull enough to God, and now beware thou be not carelesse, forgetfull, or fall from thy first love : hold on in a course of thankfulnesse and holy obedience, that thou maist still enjoy thy comfort. Also be carefull to helpe others by the same comforts that thou hast felt.

Ob. Yet sometimes I feare I got comfort too soone, and was not humbled sufficiently.

Ans. If thou hast loaden enough to weary thee out of thy selfe, and not to leave till thou soughtest and foundst Christ, it was sufficient, thanke God that thou wert not pressed as God could have pressed thee.

Now for the others that have broken prison; some have got out of their terror by striving against it, as, either they have drunke it away, or plaid it away : and if this
be

be your case, then the more foole thou, thou hast provided very ill for thy selfe. Dost thou thinke these terrours will be consumed so, or will be answered so? Is the debt ever the more paide, for making the Bayliffe drunken? The Creditor will set on thee againe. Or it may be thou wilt never againe come to the like offer; God was beginning to come neere thee, and thou wert somewhat beginning to come toward the way to Heaven: Oh if thou hadst followed it, and stricke while the Iron was hot! Who knoweth what it might have come to? But thou hast quencht it, and so thou wilt be harder to worke upon than ever before.

All the counsell I can give thee, is to call after these terrours which thou hast sought to drive away, and call aloud ere they be gone past call; and call quickly ere thy heart be hardened quite, and then it will cost double labour

bour. And pray to GOD to worke them upon thy heart againe.

Others have out-growne them by snatching hold of the promise of mercy and salvation ere it belonged to them, thinking themselves good Christians, because they had felt some terrours. But alas, herein quite deceived; for then *Indas* was a good Christian, and the Devils themselves. No, the promise of salvation is not straight belonging to one terrified in conscience, but to one that is not onely terrified for his punishment, but is contrite hearted for sin, which is the working of the Gospell.

There be many steps betweene terrour wrought by the Law, and beleeving of pardon of sins. It is too strong a stride at once, as well appears in handling the Gospels working.

These terrours if they had continued till they had beene turned

ned to sorrow and compuncti-
on of heart for sinne, it had beene
well.

These must either come
backe againe, or else trust to a
false perswasion and perish: they
must learne to steppe one steppe
after another according to Gods
word.

Yet it may be thou shalt find it
harder the second time then be-
fore, as they that breake prison
are laid in surer next time.

The third sort are they which
are still under the Iron Har-
row.

To these, I say, let them know,
this is somewhat, and in prepa-
ration to more: blesse the fire
that melted thee, and kisse the
scourge that humbled thee;
thou mightest have beene left a
blocke: Know this is the Lords
discipline & course he takes with
his.

And let not these bee weary of
the yoke of God and the Law,
and

*Such as
are still
under ter-
ror and
the spirit
of bondage.*

and make over-much haste out of this state, for so may they undoe themselves : For, as some withstanding their terrour have withstood their salvation ; So some have by hastening out made waste of all, and being impatient of being in this case, and over-willing to catch hold of the Promise straight, have proved but loose, unsound, and unfavoury Christians in time, which if they had tarryed the Lords leisure in it, might have come to sound and true comfort, which would have continued all their dayes.

As some youthes impatient of service will not serve out their time, but buy out two or three or foure yeares of their time, and so comming to themselves, and setting up ere they have staydnesse or skill, they soone waste away their stocke, and then are faine seven yeares after to come and be a servant to their old Master.

ster or some other, which if they had served out their time, might have beene free-men long agoe; and lived in as good sort as their Masters; So these must after long deceiving themselves, either come backe againe under the bondage of the Law, and begin againe, or else after their unsound and unfavoury course ended, must perish, who might have beene free-men, and had much true comfort long agoe, and beene able to comfort others, if they had not beene too hasty. Or as an impatient Patient, gets the Chirurgion to pull out the tent and corrasive, or puls it off himselfe as soone as it begins to smart a little, and so thinkes it is searcht enough, and now laies on healing plaisters. But afterwards this breakes out againe worse than ever; whereas if the corrasive had beene let lye on till it had eaten out the corruption indeed, then it might have
beene

beene whole long agoe.

Let these therefore attend on the Ministry of the Word still, til they have learned from thence what Gods meanings are towards them, who will give them such counsell, as (if they will be ruled by it) shall bring all to a good end in due time.

*The Gos-
pels wor-
king.*

You have heard of the working of the Law in one that should become a beleever: But the Law workes no such things as Faith; when it hath flaine a man, there it leaves him without any hope or helpe in himselfe or any other.

But now then the Gospell comes, and brings glad tydings of salvation, and speakes better things, and by little and little workes Faith in him that sometimes was farre off from any such thing.

First, the Gospell proclaimes a remedie, and tells the World and this terrified sinner, that there

is yet helpe to be had for miserable sinners, whereby they may be saved from all their woe, and may become Children of God, and be Heires of Heaven, *viz.* that God hath given his Sonne Iesus Christ to the World, who being eternall God became also man, and in both natures hath wrought a most perfect satisfaction for us, satisfying all our debt, and pacifying Gods wrath by his sufferings in soule and body, and by his perfect Obedience hath purchased us eternall Life. And that there is none excluded from their part in this, but they that shut out and exclude themselves. And that God is gracious and mercifull, not desiring the death of a sinner, but willing to have mercy upon him; so that if he be not more willing to perish, than God is to save him, he may doe well.

Now, the Gospell revealing this by the helpe of the spirit the
partie

partie is inlightned to understand this, which is not yet knowne of every body.

Secondly, by the same spirit he is made able to beleeve that there is such a remedy indeed, I meane in generall, but whether he shall have any part in it, is counsell yet to him, and farre off, so that this party is neither ignorant of the remedie, nor yet doubtfull but knowes and beleeves it. These be the workes of the Gospell, and that every one that beleeves shall have part in this remedy, yea, and that if he could beleeve, he should have his part also in it.

Thirdly, the Gospell thus making us to know and beleeve the remedy, workes further: Oh it staies him from sinking under his burthen, from despaire, and keeps his head above water. And this is as far as it is beleeved, for alas some are very hardly stayed with this: For what is an uncertaine
and

and absent benefit able to doe in a certaine and present misery, or to stay one? But some it doth thus stay from utter despaire, though as yet they remaine in a heavy state. If one stung with a Serpent, swelling and in grievous paine, should heare that there is one forrie or fiftie miles off, that had an oyle that had cured some in such case, so that if one should finde him at home, and can get some of it, he might doe well againe; This stayes him a little, but alas his tormenting paine continueth. And so it is in this case.

4. The next worke of the Gospell is contrition and brokennesse of heart in this sinner which is a gracious worke of Gods Spirit in a man, whereby he hearing of the mercy of God and his gracious disposition, and that there may be mercy for him hath his heart broke, and his legall terrour for punishment, is turned

turned into griefe for sinne it selfe, for offending God, and dishonouring him that hath beene so good to him, to spare him all this while, and not cut him off, and that he understands is of such a gracious disposition. Oh vile wretch that I am, saith he ! Against whom have I offended ? Not against a Tyrant, but against a most gracious God, that preserved and maintained me, fed and clothed me, when I did nothing but rebell against him and play the bedlam, who might have damned mee thus many yeares agoe, and yet spared mee, and now puts me in some hope that I may finde mercy at his hand : Oh woefull caitiffe that I have beene and am ! So long and often to have offended so good a God.

Now, that we be not deceived, and thinke we have contrite hearts, and have not, here I will set out the Notes of it, by putting

putting a difference betweene it and some things like unto it.

First, betweene naturall sorrow and this contrition; nature grieves for losses, sicknesses, death of nere friends: this breakes much both body and minde, and makes folkes looke old; and we say such an one breakes apace, or is much broken, it is seene in his face: for what is naturall sorrow, but a fleeing from some thing that is hurtfull to us, and when we cannot flee from it, then lying under it? But there is a great difference betweene it and contrition, and godly grieve! naturall sorrow comes upon worldly causes, contrition is for sin, and wrought by the Word of God.

Secondly, naturall sorrow is momentary; for though a man be grieved for his broken arme or legge, or this or that losse of goods, of childe, or wife, yet in time this grieve weares away, when

*Difference
between it
and natu-
rall sorrow*

when God hath recompenced our losse some other way.

But contrition and sorrow for sin is perpetuall, and lasts ever; though he get comfort, yet he is broken in heart for his finnes all his life long, and broken from his sins for ever; for he intends never to turne to them more.

And this may stay some that have feared their owne soundnesse, becaule when they have lost Wife, husband, childe, they have grieved exceedingly; it hath broken their heart, caused plenti- full teares, yea such heavinesse as could not be comforted, and kept within doores: But never could find such broken hearts for their sins, nor weepe so bitterly in remembrance of them.

This may be a true childe of God: for the griefe for worldly losses came sodainly, and was for a time great, but in time it weares away & is forgotten, when God hath healed him againe: But the
griefe

griefe for your finnes continueth still, doth it not? you grieve no more now for the paine or losse you had twenty yeares agoe; that is gone, but you grieve still for the finnes you committed so long agoe. Well then this may be, and is far greater. That was like a land-floud, a sudden running over of a small brooke, but the water in a great River that keeps within its bankes is more than that.

Againe, there is this difference betweene legall terrour and this contrition, seeing that is for punishment most what, this chiefly for sinne; that wrought by the Law and legall Comminations, this by the Gospell and hearing of Gods mercie: that terrifieth and amazeth a man as a blow on the head with a leaver, & smites him downe, leaving him without any feeling at all, or if there be any, it moves him to fly from God, as from a terrible Iudge. But

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this

I.
*Betweene
it and le-
gall ter-
rour.*

this is a smarty griefe of heart for offending God, which troubles him more than the feare of hell ever did, and so vexeth him, that if there were no hell to punish him, he would thus grieve.

Legall terrour leaves the heart as whole as it was, and still hardened. True it is, that it stops the working of pride, and holds downe the acts of it for a time, and damps it, but the habit and dispositiō therof is the same that before : As if one should with a barre of iron burst into three or foure pieces a stone, or brasle mortar, yet for all that it remains as hard as before ; but a soft fire melts it, & makes it fit to be cast into a mould. So though *Felix* trembled, yet he continued as covetous still as he was before, and expected a bribe, which because he fayled of, he left *Paul* bound. *Ahab* though so struck downe and humbled, yet after he continued as vile, and imprisoned *Micahaiab*;

Acts 24.
26, 27.

1 Kings 22

chajab; so *Iudas* after his terrour yet added murther to murther; and they, *Num.* 14. 1, 2, 3, 4.

But contrition mollifieth the hardnesse, and melts the whole-nesse of the heart, and softens it and makes it pliable to God; as wee may see examples of contrite ones, who both were humbled for sinne, and never committed the like sinnes againe. So was *David*, and never numbred the people more; yea they, *Act.* 2. 37. whose repentance and godly life is afterwards in the Chapter highly commended.

Furthermore, there is difference betweene it and the counterfeit contritiō of an hypocrite, which is a light grieffe, and flitting sorrow of unsound professors, who wring the hands, shed a few teares, or make some complaints of themselves for their sins, but it is quickly over like a morning dew that soone is lickt up when the Sunne ariseth. Or like a Bull-

*Betweene
it & coun-
terfeit con-
trition.*

rush that bowes while the wind blowes it, but when the blast is over, it returnes to its former straightnesse.

But contrition is a searching, pricking, and stinging sorrow, which abides also till God doth remove and turne it into quietnesse; yea, and sometimes also after. Many have had good pangs after the Word preached, which if they had lasted, might have beene the hope and beginning of true contrition indeed.

Therefore we may see, that this is a gracious and divine worke in the heart of a man, far exceeding any of these three.

Yea an excellent gift it is, that humbles a sinner truly, and kindly, and so breeding humility, makes him capable of all the graces of God: for, *the humble bee will teach his wayes.*

Psa 25.9.

It makes the heart soft and tender, that the finnes may come up by the roots, yea, teachable, and apt

apt to have any good thing planted in it, and soft to receive the impression the Lord in it.

Yet here for all this, we must understand, that this contrition is not repentance, but differs much from it: For contrition is a preparative act fitting a man to Faith; repentance is a grace consequent and followes after faith: contrition is an ungrounded good inclination, purpose, desire, that would doe much, to wit, turne from all sinne for ever, and do all the contrary good: but alas, it is not able to performe it, in respect it cannot in it selfe, nor in Christ; for he is not yet in Christ till Faith be formed in him.

But repentance is a grounded Grace, whereby a man by faith being planted into Christ, hath from him wherewithall to carry him out to turne from all sinne, and take up the contrary good. They therefore that cōfound contrition and repentance (as some

*It is not
repentance.*

doe, and they no Papists) runne into two absurdities : First, that repentance goes before faith; Secondly, that a man may doe some good thing and pleasing to God before Faith.

Ob. Is not a contrite and broken heart, acceptable to God and pleasing?

Ans. True, as it is the gift and work of his Spirit it is, but in the beginning it is not as it comes from us : neither can the sinner know that this his cōtrition pleaseth God, because he knowes not himselfe to have Faith. True, it is somewhat heard to say the very time when faith is wrought; but till it bee, nothing doth simply please God. To make this plaine, understand that there be three kindes of the gift of God.

Some common to elect and reprobate, as knowledge in Scripture, prophecy, tongues, miracles and such like.

Some speciall, belonging to the

the Elect onely, as faith by which we are justified, a renewed heart, a good conscience, the feare of God, and such like graces.

Some middle ones wrought in the heart of those, that yet be not actually the children of God, yet certainly shall be, and which whosoever have wrought in the, shall surely have faith, & cannot goe long without it. Such are this contrition, and such dispositions as be in men before Faith, which yet are wrought by the Gospel. These are better than common gifts, yet not actually graces, and yet gracious inclinations to faith, which are in those that are to be justified, and which (if we speake properly) cannot be wrought in any that shall perish: For that there be such preparative acts before faith be complete or formed in a man, the Scripture is plaine: but if any will call this contrition, and the other acts that follow till faith be fully

G 4 wrought

wrought, *semper fidei*, and that there is *aliquid fidei* in them I will not contradict him: for I thinke that whensoever the humbled sinner sees an infinite excellency in Christ, and the favour of God by him, that it is more worth than all the world, & so sets his heart upon it, as he is resolved to seeke it without ceasing, and to part with al for the obtaining it, now I take it is faith begun: he is now drawne, by & by he shall fasten. For when a man is fully prepared, then is faith soone wrought in him, & till then there is no faith.

The working of the companions of contrition.

To proceed further in shewing the working of this contrition: when the Gospell speaks so graciously of the Lord, and his readinesse to forgive wretched sinners, never so many or so great offences, yet the sinner terrified by the Law cannot believe and apply it. Oh no, saith he, no such thing for me, I have beene thus and thus vile, and have thus and thus

thus dishonoured God, when he waited my conversion and good I ranne from him and playd my parts, I despised the Ministers: and all good people, &c. Well yet saith the Gospell, the Lord may have mercy upon thee; so as thou doest humble thy selfe: What, to me? no such matter. Yes, even to thee. Oh then you have given him his load, hee seekes to get alone, that he might weepe his belly full; he cannot containe then: but as the gracious eye of our Saviour Christ upon Peter melted him into teares after his denial, *Luk. 22. 61.* so is his heart melted and resolved into teares of remorse and compunctio of heart. Never did *Ben-hadad* and his servants hearing that the Kings of *Israel* were mercifull Kings, humble themselves more with ropes about their necks in sack-cloth, than this man will to God.

Oh he cryes out, Against

G 5. whom

whom have I sinned? against a Tyrant? No, but against a most gracious *God*, that is so mercifull as could not bee put out of his gracious course by all my wickednesse; and yet gives me some hope of mercy. Oh vile wretch, villaine that I am to offend so gracious a *God*!

If I had done thus much against a man, or the like I have done against him, he would have pursued me to the uttermost long ere now, & hunted me out of the Countrey; it should have beene too hot for mee: but the Lord hath spared mee all this while. Oh this cuts his soule more than the feeling of hell for the time!

This also so changeth his mind, that wheras before he could goe bolt upright for all his finnes, now they crush him to the ground before sinne was as sweet as honey, now more bitter then gall or worm-wood; before, he could go
under.

under all his finnes, and never shrinke, now, one lies heavie upon his conscience: before, the doctrine of Repentance he loathed it, and fled from it as from a mad dogge, serpent, or an arrow shot, because it shot at his lusts & lewd companionship, or against finnes which he loved as his life; now, who that could come and tell him, how he might be quite rid of his finnes, and be never more troubled with them, or have to doe with them, were one of a thousand, a most welcome man so that what was his daintiest meate, now is his bane, and this bitternesse and grieve of heart makes him fetch up all his sweet morsels.

This breeds an utter and deepe dislike of all his former curses. He cannot abide to thinke of them, yet cannot forget them; they are ever before him, but so as he is broken from them, for ever turning to them any more :

oh

oh it hath stung him so as he can never have pleasure to doe any more: that hee hath done; As the Publican or Prodigall to doe againe as before.

Yea it makes him angry with himselfe and vexe, as *David* that hee had done so exceeding foolishly, 2 *Sam.* 4. 17. and that he was a foolish ignorant beast, *Psa.* 73. 22.

Yea to confesse his sinnes, and shame himselfe. No body shall neede to tell him what to say, for his heart is full, & he will powre out all to God, and say more against himselfe than any body else can.

Yea he will aggravate his sins by the patience of God: oh they bee so much the viler, because God hath had so much patience towards me: oh I was unworthy that hee should ever thus beare with me. Also by the meanes he hath had: If I had not had the meanes of grace, it would not griev

grieve me so much, but I that have lived so long under such means and made no use of them, oh woefull wretch?

It will cause him to humble himselfe before God, and throw away all conceit or trust of any thing in himselfe of knowledge, wit, learning, worldly wisdom, civility, and righteousness of his owne. Oh these he stood not a little upon, and thought himselfe no meane one, but now hee accounts all dung, abhorres himselfe in dust and ashes; as *Paul* that counted his priviledges that he was a Jew, a pharisee, learned in the law, zealous, strict; oh these made him proud and to lift his head full high, but when God humbled him, he then accounted all dogs meat and dung, and sought for all good out of himselfe in Christ.

Lastly, to this contrite person is given softnes and tenderneesse of heart, wherby he is fitted and
pre-

prepared to receive further instruction for the Lord ; for as yet he hath his burthen on his shoulder, and knowes not what God will doe with him ; but goe backe againe he never will, but will waite upon God for his direction, what he would have him doe.

He cries out therefore and complaines, I am loaden, who shall ease me ? undone, who shall helpe me ? to beare it he feesles intolerable, to escape it in himselfe impossible, onely some little faint hope keeps him from sinking.

*Necessity
of contri-
tion.*

Now we must take notice of the necessity of this contrition in every kinde of sinner, that shall ever come to good : for the prophane person that hath boldly and without all feare gone on, he must be crusht in heart for sin, ere ever he shall have pardon at Gods hand, or any promise belong to him.

So

So the civill man and carnall Gospeller and hypoeriticall professors, that thinke themselves in happy case, that they please God highly with that they doe, yea, that they deserve not only health wealth, and outward blessings, but even salvation at last at Gods hand for their good service they have done. But they must come to loath and abhorre these, and will. When God workes this contrition, then they shall see what base & poore stuffe it was. they have so highly thought of, seeing now they shall discern that God makes base reckoning of it, and holds it as abomination *Luk. 16. 15.* For when they served God, it was onely in Ceremony and shew, without any substance or looking to their hearts to doe it in any carefinesse of heart for the manner.

Yet how hard a thing it is to bring the heart of man to breake for and from his finnes ! Oh it is
God

Difficuly

God only can doe it, men had rather part with any thing, nay, all they have, nay, lose their very lives than their lusts: Oh the rebellious heart of man, that hath had too long acquaintance with sin to be broken from it shortly, and is too deeply rivetted in evill, that he should easily be pulled from it!

*Uses concerning
the Gospels working.*

1.

Now the consideration hereof should forcibly move us to be highly thankfull to God, who as he hath provided a blessed Remedy, so hath proclaimed it by his Gospell to the sonnes of men which is a speciall priviledge, that they have not alwayes enjoyed.

Use 2.

Secondly, let us examine whether the Gospell hath enligned us, and whether we know and then believe the remedy, and Gods mercifull nature, to bestow part in it upon such as earnestly seek it.

Next, did you ever feele the Gospell

Gospel breaking your heart, and the loving kindnes of God melting you, and working in you thus and thus, as hath beene taught?

Alas, most must say, they know not what any such thing meanes. Alas, we have few broken hearts for sinne, and yet there was never more cause, never more meanes also, even the Gospell is daily preached, but few are melted therewith.

Most will not part from their corruptions; but had as lief you should pull their hearts from them, as their lusts, they know not how to live; it were no lif if they were barred of them; many know not how they should spend their time if they were left. It may bee at last they wish they were undone againe in respect of the punishment they see to come for them, but that is no contrition. Well, as loath as you are to come to it, your hart must be broken

ken ere God will have any mercie for you and forgivenesse of finnes.

Others will goe with you in many things, shew liking to the Word, love to the Ministers, be moved at the Preaching of the Word, desire after mercy and salvation, yea, mend many things amisse, and doe many duties, and yet for a contrite heart, you must pardon them for that. If you urge it, either you shall heare no more of them, as *Iohn Baptist* did not of *Herod*, and *Christ* of many of his Disciples, or else they will be borne with for that, they will coast over another way, and meete you anon, but over this steepe hill, and craggie rocke, you shall not lead them.

Nay, many thinke themselves beleevvers, and in great good case that yet never came where contrition of heart grew : but their profession, Religion and faith is but vaine, and will perish with them,

them, if they trust to it, like *Laodicea* : men would be saved and be beleevers; but they will goe to Heaven whole without blemish. But know that thy heart is not for God till it be broken; and as our Saviour Christ was no sacrifice for our sins, till his soule was broken for our sins, so shall we never have part in this sacrifice, till our hearts be broken for sinne.

Oh this makes our preaching so unprofitable, Religion so costly a service, and Faith so rare, because few are ever thus broken ! oh we may teare our throats, and weare our tongues to the stumps ere we can perswade a sinner to see the odious hainousnesse of his sinne, and danger of it, and bring him to a dereliction of it !

And why is this ? Because few beleeve and deeply consider either of their owne misery, or of Gods gracious disposition and readinesse to shew mercy; which
if

if they did, it could not but break their hearts. Let us therefore be perswaded to this duty, unto which wee may be best enabled by the deepe weighing of both these together, and praying God to worke us to it. But oh the vile heart of man!

Sinne must have sorrow; if not here, then hereafter. If men feele not the terrours of the law here, but be lusty, and spend their dayes in carnall delights, time will come that *God* will awaken their consciences, and their terrours (may be in this life, if not, yet hereafter,) will prove intolerable.

Now I would here further perswade those that be contrite-hearted, first to be thankfull to God that hath brought them to this page: the promise of God belongs to such, therefore be of good comfort: and though thou beest not yet able to apprehend it, yet if thou couldest it is thy due

due, with GODS good leave.
 Christ came to ease the weary,
 finde the lost, heale the sieke,
 binde up the broken, and there-
 fore he wil have mercy on thee.
 Which that thou maist the bet-
 ter beleve, remember the exam-
 ple of the Publican, Prodigall,
 those *Act. 2. 29.* who were all
 in the like case.

And let this also be added, that
 seeing God hath brought thee
 thus far, he meanes not to leave
 thee now, but wil have mercy on
 thee. And his end in casting thee
 downe was not to destroy, but
 to save thee: Hee hath delive-
 red thee from insensible block-
 ishnesse and hardnesse of heart,
 & in thy terror hath kept thee
 also, and hath not suffered thee
 to bewaite thy sinne sleightly,
 but truly, earnestly, deeply,
 constantly: he would never have
 don al this for thee, if he had not
 meant to bring thee further, he
 would have left thee ere this. As
 there-

Jud. 13. 13

therefore *Manaahs* wife said unto him, *If the Lord were pleased to kill us, hee would not have shewed us these things*: So I say to thee; If the *Lord* would have cast thee off, he would not have used so many meanes to draw thee unto him.

*Answer
to the con-
trites ob-
jection.*

Now I shold proceed to some other steps towards faith wrought by the Gospel between this contrition & faith, save that there is yet somewhat more to be said to this cōtrite-hearted person, who hath his burden upon his shoulders, and is not yet perswaded that any part in the remedy doth belong to him.

Why, hath he not right in the promise? Yes, there is nothing on Gods part why hee may not apprehend and apply it; God gives him good leave, and the promises are made to such. And though a man dares not apply the promise to one onely terrified by the Law, yet to one truly
thus

thus humbled by the Gospell and contrite-hearted, we dare do, no other : Yet this party is not able to apprehend it, there is much both within and without him to the contrary.

1. The Devill is a great enemy to it, who envies that he is come thus farre, knowing that he shall lose him, and therefore he will prolong the worke all that he can, and hinder the proceeding of it. He knowes that beleeving is the mother both of Comfort and Obedience ; therefore he opposes it all he can.

2. Himselfe hath much against it : he (it may be) with his griefe hath forgotten that God hath made promise of mercy to the humbled, or if he remember it, yet he will call into question, whether hee bee such an one or no ; yea, or if He be and cannot deny it, yet he is not able to apply it to himselfe through weakness.

nesse. Like a sicke man that knoweth hee hath right to his meate, but is so weake, that he is not able to reach for it and put it to his mouth.

If a man had nothing to doe for him but to teach him that he knowes not, or bring to his remembrance that he had forgotten, or make him know that he is such an one that the promise belongs to, it were but an easie taske. But here is the difficulty to make him beleeve that notwithstanding any thing that can be said of Sathan or his owne corruption, that he is the childe of God, and the promise of mercy and salvation belongs to him. This partie hath many Objections against it, some of which I will recite, and answer them, and so proceed.

Ob. When the promise of pardon is offered to this partie, Alas, to me, saith hee? No such matter, that were marvell: Oh

no I am vile, and see nothing but wretchednesse and misery, as being at the very pits brinke. They that can beleeve it, let them, they be happie men, for my part I am farre off, I dare not. A likely matter, that from such low abasement I should be advanced to such honour, from hell to Heaven.

Ans. And why not you as well as others, that have beene as farre off as you? And have beene long held off, yet have got comfort at last, and so shall you. G O D hath not excluded you, therefore shut not out your selfe. What if sorrow and comfort be contraries? Yet sorrow tends to comfort: And what if he therefore cast thee downe that hee might raise thee up, and would never have brought thee thus far, if he had not purposed good to thee?

2. *Ob.* Alas, what likelihood is there that G O D should receive

H

ceive and accept me when men reject me? my superiours they contemne mee, my friends that have loved me, and have beene glad of my company, even they looke aloofe and care not for me.

Answer What of this? God seeth not as men see; for they see carnally. They of the world love and like their owne, and GOD likes his owne. The worlds rejecting thee is no argument God will doe so, but the contrary rather, as we see in the example of the blind man, *John 9. 34. 35.* When the Pharisees cast him out, Iesus received him. When thou wert whole, and tall, and goodly like *Eliab*, thou likedst thy selfe, and the world liked thee, but now thou art broken, and lame, as it were, they make no more account of thee than of an old rent garment. But God never liked thee till now thou art rent; A whole heart GOD
cares

cares not for, but a *broken heart* is a sacrifice acceptable to him. For breaking is his owne worke, and he likes it well. Thy heart never sent out good savour till now; as *Maries* Oyntment while it was in the Boxe, but when it was broken the smell went all over the house. And as spices whole and not brayed smell not, but bruised: so is it with thee in this case. Therefore bee of good comfort, thou shalt get as much savour with God as thou shalt lose with the World. As long as God takes pleasure in thee, no matter who dislikes. Besides, thou art in better liking with the Angels, and the Church of God, who thought of thee as of a prophane or civill man, but now as of one that is in the fitting for God, and to make a beleever.

Object. 3. Me thinkes I would sometimes beginne to beleieve, and bee of good hope, but then

H 2

my

my unworthinesse pulls me backe, as a grim Sergeant should pull backe a poore Suiter that were putting up his petition to a great man. I can doe nothing worthy Gods acceptance : if I could doe thus or thus, there were some hope.

Ans. What hath God beene doing all this while, but to pull downe thy proud stomacke, and yet dost thou talke of worthines? When thou wert a Pharisee thou thoughtst thy selfe worthy, but thou shouldst not now that thou art a Publican.

Thou art unworthy? it is true ; if not, what need hadst of Gods mercy? or what glory should God have of giving one for another? Giving something to one that were worthy to attaine it. Thou speakest as though thou wouldest not bee beholding to GOD, but he will accept thee though unworthy, that he may bind thee to him for ever. Count not

not God as a man to whom *nothing bring, nothing have*: God is about to make thee worthy, and thy worthines stands in his free favour: The feeling of thy unworthinesse makes thee worthy, that is, fit for God to shew mercy to thee, seeing, besides thy sinne that makes thee unworthy, thou hast a sense of it, and a heart broken for it, and having these, God will not reject thee because of thy unworthines. Thou wert never worthy nor fit till now; when thou wert in better case in thine owne feeling, God cared lesse for thee, and thou wert further off: what talkest thou of worthinesse when the Angels be not cleere in his sight, nor the Saints worthy in themselves? Know that God respects (in shewing thee mercy) his goodnesse and mercy, and not thy goodnesse; that he doth, is free. Againe, have others that have found mercy had it for their worthinesse? or could

H 3

they

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H 3

they

they see cause in themselves, why they should finde mercy rather than others? And as for thy doings thou must have that power from God after thy beleeving, therefore beleeve first, and thou shalt doe after.

Oject. 4. Oh but my sins be so many and so great.

Ans. That is not the matter that will stand betweene God & thee, so long as thy heart is broken for them; so long as God is the Physician, no matter what be the disease : his mercy is above all thy sins. Christs merits is not a weak plaister that can heale a greene cut, but nor an old sore : so to conceive of it were to disgrace the bloud of Christ; *the bloud of Iesus Christ cleanseth us from all finnes, 1 Iohn 17. God is rich in mercy, Ephes. 2. 4. abundant in goodnesse, Exod. 34. hath a multitude of mercies, Psal. 51. though our finnes reach up to heaven, GODS mercy reacheth above the heavens*

heavens, *Psal. 108. 4.* God forgives iniquitie, transgression, and sinne, *Exod. 34.* Yea rebellion, *Hos. 14. 5.* Thou art not worle than *Manasses*, than they, *Act 2.* that crucified Christ, than *Paul* that persecuted the Church of GOD: and *Mary Magdalen*. These have found mercy: therefore thou also following their example mayest be assured of it. If a man having many debtors should proclaime to them all (some owing more, some lesse) that let all them come to him, and confesse the debt, and he will forgive them great and small: will any man doubt, because his debt is great that it shall not bee forgiven, especially if he see greater hummes remitted?

Ob. 5. Yea, but I have beene a macker at goodnesse, a scoffer at the deare children of God, hated the Ministers, given to all vilenesse.

Ansiv. True, this is vile; for we

H 4

see

see *Ismael* cast out for mocking, and the Children torne by the Beares, 2 *King.* 2. 24. for mocking the Prophet, and 2 *Chro.* 26. 16. mocking Gods messengers, one cause of *Judahs* Captivity. But yet no matter what thou hast beene, seeing now it shall be enquired what thou art, and wouldst be hereafter. As long as God hath given thee another heart, that is past shall be forgotten : as thou remembrest them, God forgets them.

Ob. 6. Yea but there bee few that shall have part in this remedy, and it is so great, that I feare it is too great for me.

Auf. If the Lord will give thee it, who shall hinder thee? Great gifts become great Princes : consider what gifts Princes give, five hundred pounds a yeare, or a thousand pounds, make Noblemen of Gentlemen, Favorites to be Marquesses. The greater it is, the more cause hast thou to bee thank-

thankfull, both here and in heaven. And for the fewnesse, if it please the Lord to worke that in thee that hee workes in few, and to bestow that mercy on thee that he gives to few; if, I say, he will be thus gracious, the more cause hast thou to admire his mercy, and to prayse his goodnesse, and bee dutifull to him all thy dayes.

Ob. 7. Oh but I have not beene humbled enough; the promise is made to the contrite: If I had beene so humbled as some, then I could beleewe.

Ans. Beware thou become not a Papist in thinking to merit mercy by thy contrition: oh it is not thy contrition, if it had beene an hundred times more, could merit pardon of the least of thy sins. If the Lord Iesus had not suffered infinite sorrow and grieve in soule and body for them, it is not all our giving could satisfie Gods justice for the smallest

H 5

of

offence; no not though we should weepe out our eyes, and mourne to death. Therefore though God hath appointed all to whom hee will shew mercy to be contrite-hearted; yet not to come to mercy thereby as by a meritorious meanes, but by a convenient and meet disposition to prepare us to seeke and receive mercy with thankfulness.

This is but a trick of Satan, who before contrition held thee from sorrow, and would have made thee thinke any griefe too much, and more than needs; but now he knowes, that thou hast sufficient in respect of Gods gracious acceptance, hee would perswade thee it is never enough because he would sinke thee, if it were possible. Though hee see thee stand trembling with thy load on thy shoulders, yet hee would perswade thee thou feelest no burthen.

That contrition is enough that
God

God will accept and put an end to, and that which drives us so to seeke Christ, as we cannot be satisfied without him.

If it please God to grant thee mercy and comfort with more ease, and more speed than some others, be thankfull for it, and adde not load to thy burthen. The Lord knowes what is fit for every one; thou mayest soone have more than thou canst beare: God keepes not a measure to all in this thing.

Ob. 8. But all the promises are made to beleevers, and none others, and I have no faith.

Ans. Though faith be not yet found in thee, nor thou able to apprehend Christ, yet thou art not farre from it: therefore seeing the promise belongs to thee, why dost thou not strive now to lay hold on it? Thou hast great need of a Physitian, and Christ he hath comfort for such: thou must have help or else art undone, & Christ

is

is very willing to helpe such, and such onely; why then doest thou not catch hold of him, reach out thy hand of Faith and touch him, that vertue may goe out of him to heale thee? If thou canst not runne to him, then goe, if not goe, creepe; but be sure to lay hold on him and touch him, as the Woman with the issue of bloud, whom our Saviour Christ reproved not for so doing, but commended her highly: and to wou'd hee if thou wouldest follow her example and beleeve in him. Wee must not think it pleaseth God, that we should stand straining of courtesie, but that wee beleeve God on his word, that wee may have hearts and mouths to prayse him, and to set about the work of a godly life.

Thus the contrites doubts being answered, and by Gods goodnesse somewhat removed, hee growes somewhat on further, & hearing the Lords large and loving

ving offer, and without exception, and considering his need of it, and the truth of GOD that promiseth it, yea and to him; this breeds in him a further thing, that is, a desire after his part in this mercy, which hath sundry companions with it, which are like this hiding of the pearle by the wise Merchant when he had found it.

Desire.

For betweene contrition and faith are divers steps. The Lord could dispatch it at once, seeing the contrite person hath right to the promise, and God meanes at last to doe him good, save onely that God seeth it not so good for him, but is long preparing him for so great a worke. And seeing it is for the best, God doth him no wrong, especially seeing he is upheld by hope of obtaining in the end, which keeps him from discouragement. As betweene the finding of the pearle and buying it, are hiding it, departing with joy,

joy, selling all ; now then is the pearle found, when promise is made to the humble and contrite of pardon in Christ, and salvation : after which followes a desire with care and joy, and then huring and thirsting for it, and selling all for it ; and then buying it, which is beleaving, when he apprehends the promise, and applies it to himselfe. Now for desire : Oh he sees the excellency of mercy, his need, Gods offer, and that he is in good sadnesse ; Oh hee hath an earnest desire in his heart ; Oh that it might be, oh the Lord grant it to me !

Ob. But what, is this partie come no further than to desire all this while ? I thought hee had come to faith by this time : you talkt of desire before, that finding himselfe in a miserable case, desired to be out of it.

Ans. There is great difference betweene that desire and this ; that was ungrounded, and onely feeling

feeling himfelfe in ill cafe, he defired to be out of it, but this is a grounded defire upon the promifes that God makes to him of mercy whereupon he builds: Lord thou haft promifed mercy to them *that labour and are heavy laden, if they come to thee*; Lord I come to thee, therefore have mercy on me.

Mat. II. 28

As if a rich man having many debtors unable to pay him, one of them feeling himfelfe fo, defires hee had his debt forgiven him, though hee have no hope of it; but afterward the rich man fends him word, if he will come to him and confefle the debt, and afke to have it forgiven, he will: now he defires it after another fafhion with a more lively defire yea, this party begins to lay fome hold on the promife, which puts fome life and warmth into him, whereas whē the minifter before fpake of the promifes, it was mufick to a fad heart, but now he defires,
and

and is glad to heare the promise^s applyed to him : whereas before he sought for judgements, now he turnes the book for comforts and promises.

Request.

Now to this desire is added request ; for he cannot keepe in his desire in his heart, but it must out, and so he falls to powre out his heart to G O D, to lay out his bitter complaint, confessing and crying for pardon, leaning upon the promise as upon his staffe, which before he could not fasten upon.

For God will inure him sometimes to that order he must take after with him, *viz.* to offer up his owne request, and petition, not giving unto him till he be able to aske it : therefore the spirit helps his infirmity, and teacheth him how to pray, and what to aske, sending up sighes & groanes that cannot be expressed.

Thus did the Publican, *Ob Lord bee mercifull unto mee a sinner.*

Luk 18.13

ner. So the Prodigall, *Make me as one of thy hired servants.* So *Manasses* prayed to God, and God heard him.

Luk. 15. 19

Which confession and prayer though an hypocrite may make, yet not from a broken heart. It is true. *Pharaoh* and *Judas* confessed, but not in a sound and right manner.

To this is joyned care; not a hopelesse feare that GOD will not be mercifull, but a scrupulous solicitude, lest hee should misse of his desire. He casts that perill that never shall be nor can be (for God will shew him mercy) and yet hee hath this thought: But what if I should misse? which serves onely to adde to his industry, and increase the bent of his indeavours.

Cari.

As no man hath any great matter in hand, though he bee very faire for it, but will have a thought, What if he should bee prevented? to whet on his desire, and

and stirre up his endeavours that he may neglect no meanes.

Hope.

The next is hope, that is, that he shall obtaine, and that onely because God hath spoken it: and though he have not the strength to hold it fast, yet he hopes he shall, which doth greatly animate him.

Rom. 5. 5.

This hope, though it be not the hope that is the daughter of faith, *That makes not ashamed*, which is as steadfast as Faith it selfe, and is the Anchor of the soule, yet it is farre differing from the blind groundlesse hope of the world.

Joy.

The next is joy, proceeding from this hope that he shall obtaine, and that he is so neere it; as it is said of the Merchant when he had hid the pearle, that he departed with joy, as being glad that he was so neere a good bargain, though yet hee had not bought it. Which joy, though it be not so great as that that comes
after

after faith, which is unspeakable, yet it is farre beyond the joy of hypocrites, which is upon no, or false grounds : as that of *Agag*. *1 Sam.* 15. 32. his false joy of safety, and of worldlings in their Corne and Wine, or prophane ones in their beastly lusts, whose joy shall be turned into wayling and gnashing of teeth. This joy refresheth greatly, as the little hony that *Jonathan* did eate : and what if he had eaten his fill ? So what shall be to this partie after beleeving ?

And it is not to bee thought strange; hee should have any joy before beleeving ; Oh yes, finding himselfe so neere a good turne, it glads his heart. As the poore blind man, *Marke* 10. 50. that our Saviour Christ called to him, he threw away his Cloke, and arose hastily : so *Zaccheus*, *Luke* 19. came downe hastily and received CHRIST joyfully, ere ever he had received any

any good from him, though it may be hee had some hope hee should, if he were at his house once.

And all these together are answerable to the hiding of the Pearle, and going away rejoycing; for what was that but a casting and musing in the minde, and having divers conceits about it; as thus What successe had I, that ever I should finde such a Pearle, when not one of a thousand findes any? What an opportunity have I now of enriching my selfe for ever? What a foole should I be if I should neglect it? Were I ever like to come to the like offer againe? Oh what neede have I of it? What shall become of me without it? And so doth hee that hath found the spirituall Pearle.

*Thir-
sting.*

Next followeth hungry and thirsting for mercy and Christ, all one with that of selling all to buy the Pearle.

But

But because the Holy Ghost useth both phrases, I will speake of both. The desire of him that shall have mercy, is compared to hunger sometimes, most often to thirst; not only for some resemblance between them, but to shew that it is not a desire fit to obtaine Christ and his blood, except it be like thirst.

Hunger is a want of hot and dry, thirst a want of cold and moist, both grievous, but thirst the more sore by much. If hot and dry be wanting, yet if the other be supplied, nature is long supported and upheld: not contrariwise. Thirst is of all sensuall appetites the strongest, most impatient of being unsatisfied, and impotent of being without that it desireth.

1. He shew some resemblances between the naturall and spirituall thirst: Thirst is an emptinesse of cold and moist, and a great paine arising from the same
by

by the sucking and drawing of the veines in the the stomacke, for some coole moisture to nourish the lower parts, when there is none, and so it pincheth the veines together, and causeth great paine. So in the spirituall thirst, there is a great emptinesse of all health, hope, and happinesse in himselfe, and so great a paine of soule for want thereof.

Psal. 42.

2. The thirstie hath a great desire; an earnest, not faint or cold desire after drinke, as the Hart for Rivers, or the drie chapt-gaping earth for raine, yea and that without delay, thinking every day a yeare, and an houre to bee a whole day till hee get it.

So the spirituall thirster for the bloud of Christ, doth not coldly and lazily wish for it, but importunately desires it, yea cannot bee content to say, hereafter and one day, I hope I shall, and that is as good, in sicknesse, at my

my death. Oh no, give me drinke
else I dye : Oh I faint for want
of it.

3. This makes him set a high
price upon the thing hee wants,
without which hee leeth he peri-
sheth, I would give twenty pound
a hundred pound for drinke en-
ough to satisfie me, to save my
life. And so also it is in the spiri-
tuall thirst.

4. And this makes him take
any paines to compasse it; whence
is our Proverbe, *Hunger breakes
through stone walls.* Oh it will ad-
venture it selfe, take any paines.
As one that eagerly seekes to kill
one that would else kill him; So
he that spiritually thirsteth, will
run, ride, early, late, heare, reade,
pray, confer, and doe them againe
and again to get faith, and to com-
passe his desire. And whereas be-
fore hee would not stirre out of
doore, now he careth not what
paines he taketh to have his desire
satisfied.

5. The

5. The thirstie in his extremity thinkes with himselfe of his folly when hee had his fill, how little he regarded it, and was not thankfull in that he had at his list to drinke and satisfie himselfe; that he threw away oft that hee would be full glad of now, yea it may be, abused it to drunkenesse, and now he accuseth himselfe of his former folly : So the spirituall thirster thinkes with vexation to himselfe; How oft have I heard of the sweet promises of the Gospell, and never regarded them ? Take them who would, I prized them not, they were as water spilt for me : Heaven was offered, take it who would, and the merits of Christ; I had other matters in hand : But now the least promise would glad my heart. I was a full man that cared not for a hony-combe, now if I had the least of Gods sweete promises, the crummes under the table, the droppings of the

the hony, it would much refresh me.

6. He then comes to pitie them that endure thirst, the poore which hee heard complaining sometimes, but never pittied, because he never felt what it was; Oh beast, saith hee, that I was, I never regarded the state of the poore, when I heard them complaine, now I feele what it is. Oh what a goodly matter it is to have ones fill at their need at any time ! Oh, it is great pittie the poore be no better regarded. If ever I get water to save my life, I will pitie the poore hungry soules more than ever I did.

So the spirituall thirster cryes out, that he hearing some complaine, and wring their hands, and take great paines in hearing the Word, pittied them not, but thought them fooles, and idle, in that they must needs speake with the Minister forsooth. I thought ill of them for it, and counted it
I need-

needlesse; but now I know what it is, I feele it my selfe; I hope if ever I bee thoroughly satisfied, I shall be more pittifull and charitable in censuring others.

7. If a man thirst, when he thinkes of all things else he hath, hee takes no pleasure in them: what will his wealth, gold, house, land, doe him good, if he perish for thirst? Nay it rather encreaseth his grieve, to thinke he must goe from all for want of drinke. Bring him gay clothes, sweete smels, musicke: Away with all, give me drinke to quench my thirst. As *Sampson* had no joy of his great victory of the thousand Philistines, because he feared he should die for thirst, *Judg.* 15. 18. So hee that spiritually thirsteth, prizeth Christ above all; so, that if you lay all the honours, profits, pleasures in one scale, and Christ in the other, he counts all dung in comparison of him. And he that is the greatest

test person, if he come to this hunger, he takes no pleasure in all he hath, without, or in comparison of Christ whom he thirsteth after.

8. If any man should in this case come to him, and bring him drinke or water (as to a man chased over a dry desert in parching weather) would he straine courtesie, and say, he is loth to be beholding, and he never deserved it of him? Oh no, but he gladly and thankfully receives it, and eagerly falls to it.

So if any come to him in this spirituall thirst, and comfortably apply the promise of Christ and salvation to him and be an instrument of comfort to him, oh he remembers that day for ever, and counts that partie one of a thousand, loves him ever after, and gladly embraceth this gracious offer when he tendreth that unto him. And if God will vouchsafe to bestow this mercy on him, oh

I 2

he

he thinketh himselfe bound to serve him on hands and knees all dayes of his life; oh that were to be written in his heart with a Pen of Iron.

Selling all.

Selling all, is, when a man to obtaine Christ, and a part in his death and obedience, for salvation, is content to part with any thing that should stand in his way to hinder him from it.

What must the sinner sell? All that he hath? What is that? His goods, lands, children? No, these be none of his owne, God hath but lent him these to use; and some that would have Christ, and shall, have no goods to sell. What then is our owne? Our sinnes, and nothing else. These therefore we must sell. Tush, what should you name them? they be not worth the selling to purchase Christ, seeing they are but base things. True they bee such things as one would thinke should

should not bee named with Christ, or that we should make any account of them; but such is our wretchednesse, and sinne is so sweet and stickes so close, as, though they be nought worth, yet we preferre them above any thing, and love them as, yea before our lives : many a man loseth his life for his lusts. Therefore when a man comes to this passe, with indignation to bee willing to part with his sinnes, to have no more to doe with them (as he must that will have part in Christ, he cannot have Christ, and keepe any one of his sinnes) this is a great matter, and that party shall have the pearle.

And thus God brings along the man, and when he is at this passe, God seales it up to him, and enables him to beleeeve, and faith; Seeing thou wilt have no nay, be it unto thee according to thy desire : and God seales him

Buying.

up by the spirit of promise as surely as any writing is made sure by sealing of it : then he beleeves the word of God, & rests, and casts himselfe upon it. And thus he findes himselfe discharged of all woe, made partaker of all good, at peace in himselfe ; and fitted, and in tune to doe God some service.

This is to some sooner, to some later ; according to the helps and meanes they have, and wise handling they meete withall, and as G O D gives power.

Some in the time of hearing of the Word, open themselves, and apprehend the promise ; some after, when they are casting over that they have heard, and musing, and trying themselves thereby, get comfort and lay hold.

Some after humble and earnest Prayer, some at the Sacrament. And then is hee planted
into

into Christ, and a happie man
thence forward, that ever he was
borne.

It is hard to say at what instant
Faith is wrought, whether not
till a man apprehends Christ and
the promise, or even in his earnest
desires, hungry and thirsting, for
even these are pronounced blef-
sed.

Some having got hold, hold it
faster than some by much, yet
none but with doubtings some-
times; yet some are much privi-
leged this way, especially that
came hardliest by it.

Some ever and anon let it goe,
and are full of doubtings, and to
seek of that sometimes they had,
some upon one occasion, some
upon another, some upon no oc-
casion: But even God that gave
them power to beleeve, with-
drawing his hand but a little,
they are much troubled, that
hereby they may know whence
their strength is.

Use 1.

And this may teach us Ministers, to shew the people the Doctrine of Faith distinctly, and particularly the working of it, and by what steps God brings men to it, that they may try themselves, and not be deceived; without which they that have gone thus along, yet may still hang in doubt whether they have Faith or no.

And many thinke they have it, when they never came neere it, taking such long strides as they deceive themselves.

Use 2.

2. This may move also the people to try themselves. They that have attained faith, and assurance, and comfort, and came by it thus and by these steps, let them enjoy it and be thankfull, no man dares speake against it; nor let them call it into question, or bee made to doubt. Many are still questioning of their beginnings, and though they came to faith and comfort by these steps, yet are still fearing that they have not begun in
truth

truth, or that they are not in the right way, or took comfort ere it belonged to them. And this because their corruptions bee so strong and that they cannot doe as they would; but corruptions felt, hated, and striven against, are no markes that wee are not the Lords, but the contrary. It is the subtilty of Sathan to keepe them ever at the beginning, that they may never get forward, True, it is good to be very carefull in laying the foundation of our house, but if we be ever pulling up after it is laid, we shall never finish the building.

3. They that now be in this case, & on the anvill, (as it were) in framing to make beleevers of them, may also make good use of that which hath been said. Didst thou ever find this earnest desire? Didst thou powre out thy humble and earnest requests to God for mercy, ease and pardon? Hast thou felt this care, this hope? and

I 5

hast

hast thou felt this joy, even because thou foundest thy selfe not farre from enjoying so unspeakable a benefit? Hast thou felt such a hungry and thirst after the bloud of Christ, as thou couldest not be quiet without it, nothing else would satisfie? Hast thou highly prized it, and dost thou find thy selfe willing, as thou wouldest have any mercy, to part with all thy sins, even those that have beene the most profitable, and pleasing ones; that were sometimes to thee as neere as thy skin, thy right hand or eye, as deare as thy life, so as thou couldest not bring thy heart to thinke of leaving of them, but thoughtest thou couldst not live without them? Hast thou now finally made them away.

Be of good comfort, Christ is thine, and the promise belongs to thee, and God can no more deny thee thy part in mercy and salvation, than he can lie, repent, or deny

deny himselfe : and hath hee not promised from time to time eternall life to such? *Rev. 21. 6. & 22 17.* yea makes proclamation, *Isa. 55. 1.* the price is no money, but a thirsting soule, and *Iohn. 7. 39.* and 4. 14. to the woman of *Samarita*. Read the places I pray.

Wherin is great difference between the naturall and spirituall thirst; for in the naturall a man may thirst, and yet be farre from drinke, or any thing to coole or refresh him : his thirst prepares him for drinke, but prepares no drinke for him. But in this it is farre otherwise ; for as the spirituall thirst prepares a man for drink, even so it prepareth drink for the man, for God hath promised to satisfie every such one.

Mat. 5. 5.

So that a man may say of this man and his thirst, as Christ of *Lazarus*; this thirst is not to death: For thou canst not but have the Well of water of life : for God

Iob. 11.

bath

hath provided it for such, yea for all such, and none other.

In the other thirst, it is easie to be a thirst, nay impossible in parching heat and labour but to be so, but the difficulty is to get water which is furthest off many times when it is most needed. In the spirituall, the difficulty is to get a thirst; for if that bee, the worst is over: for then the water of life is at hand, and cannot bee wanting.

Job. 4. 14.

Nay it is said, he that drinckes of this water by Faith, shall never thirst more. In the naturall, he that hath his thirst slaked at one time, may yet at another time thirst and die therewith. Not so in spirituall; he shall never thirst more (that is) deadly. For though he shall desire more grace, more assurance of Christ and salvation, yet he shall at first drinke such a draught of Christ as hee shall never bee quite dry more. And though

though hee may sometime lose some of his feeling, or all, for a time, yet hee shall not deadly thirst, for it shall spring up in him againe in time.

Yea he shall have out of his belly, even rivers of water of life. flowing out to everlasting life. He shall have comfort to himselfe and be able to helpe, coole, and refresh others. As many a one sometimes unable to lay hold of any comfort themselves, after are able to comfort others graciously.

Bee therefore of good comfort : It is thine, it is done in Heaven that thou wouldest have : It only wants to bee done in thy Conscience, which shall be sure ere long ; strive against any doubting, and apprehend, Gods call is for thee, therefore come : Hee bids thee beleeve, therefore doe so. Though comfort be a cordiall lockt up with
the.

the Lord, yet the thirster hath unlocked it by his thirst, and set open the vessell; and though other water may bee far from the thirsty, this is no further off than God, who is ever neere to those that call upon him faithfully.

But how few come to this state of thirsting! As there are few contrite, as I said before, so few come to these steps; most people are full, some with their lusts and sins: they satisfie and please them so well, as they desire nothing else: they feele no need of Christ they have no leisure to attend him, he doth but trouble them: what is this but to preferre *Barabbas* before Christ, as *Esau* preferred pottage to the birthright?

They are full of drasse and hogs meat, but empty of any good nourishment. If these lusts and they might ever abide together, then it were the lesse to be wondred at, but in the midst of all their lusts comes the vengeance of God upon

on them, and mars all the play : as we see in *Balthazar*. But when God shall by death or judgment call them to account, what then? But that is not thought of, its too sad a thought. Then as they have bin full of sin, they must also now be filled with the wrath of God. Some are so full of their wealth, honour, and businesse, and some of worldly dealings, that these take them up sufficiently. Alas poore vanity, poore *Gadarens*!

Some full of their civill righteousness, others of their knowledge, gifts, and profession. These are puffed up with wind, but it contents them : they be full, and feelee no want of Christ.

God must, and will emptie your stomacke, and bring you to another passe ere ever you finde any mercy at his hand : you must bee purged of this stiffe. God will make you as emptie & lanke as a glove, ere ever you have any part of his mercy or Christ, many would

would have Christ, but they desire coldly, lazily : now and then they bestow a few cold wishes, and prayers, or sighes for him; but they can stay their stomacks well enough without him : what may they thinke of themselves, when some others cry out, and wring their hands, weepe for one drop of the bloud of Christ, and they greater sinners than these, and yet are not one whit moved? Being asked, if they be perswaded of the love of God, and the forgivenessse of their sins : No truly (say they) but I would I were. If you wanted but a point to your nose, would you wish you had one, and not indeavour to get it? Wishers and woulders go without. I hope I shall one day (say they) ere I die. So they have it in their sicknessse, and at their death, they can now spare it. These bee too indifferent to obtaine: then they would have some of other folkes oyle, but oh they must;

must be more earnest and present suitors if they will speed.

And thinke we God will give men such a jewell in death, that cared little for it in life? No; it may bee then they would full faine. Now give me that same, Lord, that thou offeredst mee a great while agoe. No, it had beene good taking a good bargain when it was offered. If a man should bring to one of you a hundred pound, and you were shoveling up dirt, or playing at cards, and should pray him not to trouble you, and bid him come againe afterward, would not any say he were worthy to misse it at his need? If one having a pardon offered him, & should make light of it, and should on the ladder desire it, might he not well go without it?

Hath God nothing to doe with his mercy (thinke you) and Christs bloud, but to cast it away on those that can scarce thinke they

they need it, or will scarce thank him for it? No, Gods mercies goe not a begging yet, God can finde such to bestow them on, as will thank him heartily, and embrace them joyfully.

Now we his Ministers, his Almoners to distribute his comforts, even as many as be in the Scripture, dare not lavish them out, and promise them to such lazie indifferents as these : but if wee see any ready to faint for want, saying, give me drinke or else I die, then we reach the cup of consolation to him, and bid him drink of it ; neither dare we give it to any other.

God will not powre the oyle of grace or precious comfort into a vessell full of cracks, that will let it leake out againe. Get therefore a thirstie soule, see thy voidnesse of all good in thy selfe, and that without Christ there is nothing to be expected but punishing.

Take

Take the load of thy sins on thy shoulders, and this will so weary thee, as it will bring thee to a thirst; so much of that.

So now, few ever come to sell all for Christ; No, but somewhat they will part with, but not with some by any meanes. So *Ananias* and *Saphira* were content to forgoe two parts: and those hypocrites, *Micah. 6.* would part with thousands of Rams, &c. but not with their sins. Thou art a higler, a benchwhistler, a base chapman that standeth halfe-penyng with God, and shalt never come to be the owner of this treasure. How many bee like him, that comes and tastes and likes the Merchants Wine, commends it, cheapens, asks the price, offers somewhat towards it, but not to the worth? The Merchant will abate nothing, and tels him it is a very good penny-worth: the other will give no more, & so they part. The Merchant hath his
Wine

wine still, but the other goeth away empty, and after (may bee) comes againe, and it is gone: another came and swept it away.

How neere come some that yet shall never have Christ and salvation? they lose heaven for some one lust, if they could but yeeld up that one thing that was wanting, it might have beene a bargain. Oh folly! Oh madnesse to be bewayled I play not the foole; away with that other lust too: it is an unspeakable rich bargain. Oh shall I part with my deceit in my shop, my lust, my pleasure, this way and that? alas, spare me in this one thing. What talkst thou of pleasure, lay away thy sin, that brings sinfull and deadly stinging pleasure, that will end in eternall paine; and take up Christ that will bring thee true and sound pleasure, that shall begin here and never end, but be full and perfect hereafter for ever in heaven.

God

God open peoples eyes. A body would thinke there should be no great adoe to perswade men to such a reasonable, nay to such a gainefull bargaine : but such is mans wofull blindnesse, and inability to see or to Iudge what is best, as he chuserh most preposterously to his owne destruction.

And thus much of the causes and meanes of Faith, and how it is wrought in us.

CHAP. III.

Degrees of Faith.



Aving spoken of the Author and means of Faith, it followeth that we now speak of the degrees of it.

Degrees of Faith.

All attaine not to a like measure, neither is any great measure attained unto at once, but in time & by degrees.

There is a strong Faith and a weak : see *Rom. 4. 18. &c.* where the Apostle sheweth what had beene a weake Faith, or what it had beene for *Abraham* to have consulted with flesh and blood, with sense and reason, and so to have doubted of the promise of God, which he did not, but was contrariwise strengthened in Faith, &c.

A little Faith and a great Faith are both mentioned in Scriptures : of a great Faith we have an example in the Centurion, *Mat. 8. 10. I have not found so great Faith, no not in Israel* ; and *Mat. 15.* in the woman of *Cana*, that did abide so many repulses and yet hung on Christ, *O woman great is thy faith, &c.* Of small Faith we have an example in the Disciples, *Mat. 16. 8. O ye of little Faith* : So *Mat. 8. 26.* all the Disciples are for their little Faith reproved : and *Peter* alone, *Mat. 14. 31.*

Some

Some Faith is so weake that it is called unbeliefe, as *Mark. 9. I beleeve, Lord helpe my unbeliefe,* &c. So when the Disciples asked our Saviour why they could not heale the lunatike childe, he answereth them, because of your unbeliefe, *Matth. 17. 20. For if you had Faith as a graine of mustard seed,* &c. So that besides beleevers and flat unbeleevers, such as have no faith, which be many: some that have no shew of it: some that have a bold presumptuous conceit, some a temporary Faith, which are sometimes bold and lifted up, sometimes as quite to seeke againe, and all because they have no good foundation, and indeede have no true Faith: there are also degrees betweene true beleevers, even as God pleaseth to bestow on some more, on some lesse, *Ephes. 4. 7. 1 Cor. 2. 11. Rom. 12. 3.* even as God hath imployment for them, or as they have meanes, or as they be carefull

full in the use of them. As therefore God deales in the bodily stature, making some high, some low, &c. As in the temporall goods, some are rich, some poore, some from poore become rich, some continue ever poore, some of rich become poore, &c. And as in the family of yonger folkes, there be children of al sorts, some can worke, one rocke the cradle, another in the cradle, &c. So it is in the Church of God.

1. Weake
Faith.

First then I will speake of a weake Faith, and then of a strong. A weake Faith is either when a man or woman is of small knowledge in the Scriptures and principles of Religion, or weake in apprehension of the promises of God, concerning forgiveness of sinnes and salvation by Christ, having attained some perswasion, and sometimes a little confidence in it, and yet againe doubtfull and to seeke, and full of feares lest it be not so, and that they never be-

begun well. Or when a man is cast backe againe, and becometh doubtfull sometimes of perseverance, when considering what enemies there be, and how weake he is, and what oppositions he may meete with, he wavers.

Sometimes fearing he shall never get strength against some of his corruptions, and that therefore his Faith will faile him at the last, and he shall mar all: sometimes when he gets a little ground, he is of good hope; sometimes againe in his dumps and deepe feares.

So sometimes Christians are weake in the other inferiour promises, and grow soone discouraged by little things; and as the Disciples, *Matth 8*. If they be in any trouble, they are ready to faint or thinke it over-long to be freed. If helpe come not by and by, then they are discouraged, and are ready to helpe themselves by unlawfull meanes, as *Asa*,

Note Mat
14. and
Mat. 26.
at the
voyce of
the maide.

K

2 Chro.

2 Chron. 16. 3. or else they are full of cares for the world, fearing they shall want ere they dye, and therefore grow too carefull, though God hath made promises to the contrary.

Examples of weake Faith there are many in the Scripture: as in the Disciples, *Mat.* 26. 28. who all fled from their Master, and could not beleve his Resurrection, when *Mary* told them.

Many there were in the times of persecution, that hid themselves, or fled; some taken that recanted, though soone after getting more strength, they againe put forth themselves, and suffering couragiously; some never had strength to suffer, which yet no doubt had some measure of Grace.

Many in our owne times, yea too many, are weak in Faith, some ever and anon in their dumps and feares after some comfort received: and so in other things.

Quest.

Quest. But how can you tell that this is true faith at all, that is so full of doubtings?

Ans. Yes very well, by this, that the comfort and assurance they sometimes have, they have got it the right way, and came to it by the steps whereby it pleaseth God to bring men to faith by.

2. The spirit of God, which cannot deceive them, witnesseth to their spirit.

3. These signes shew it, seeing they constantly and earnestly still seeke the Lord Iesus Christ, and the favour of God; they grieve at their unbeliefe, mourne for it and strive against it.

4. They hunger after the Word, they love the Saints of God dearly; they are very fearefull to offend God, and desire to live an unblameable life, &c.

2. *Quest.* How chanceth it then seeing their faith is true, that it is so weake?

K 2

Ans.

8

Ans. Alas there is small need to aske this ; for it is easie to have weake weake, but hard to have it strong.

1. Some are but novices newly converted, these being infants must needs be weake, and have many turne-againes and feares. And if it be so, its the better signe; for who can looke it should be otherwise? doe any thinke a new borne child, or of a quarter old, should goe alone? Christ would have no burthens laid on his young Disciples, nor strong new Wine put into old vessels.

2. Some have small knowledge, and therefore their Faith must needs bee small, and they held downe with many a temptation: as the Disciples that fled from their Master, because they knew little to stay them.

3. Some are not able to discern of the comforts offered them, and have no power to apprehend the promise; which is
no

no wonder, for it is not a small thing so to doe, as *Samuel* at first discerned not Gods voice.

4. Some want meanes : some that attaine the publike, yet neglect the private helps of secret prayer, reading and meditation, and so are weake.

5. Some are so close that they keepe all to themselves, and open not their doubts to some godly Minister or experienced Christian, and so they must needs bee weake the longer. Some thinke they were never humbled enough.

6. Some thinke they see and finde more corruption in themselves, than can bee in one that is a beleever and the child of God : though herein they are deceived ; for the sight of it with hatred and resistance, rather proves their Faith.

7. Some also walke not so carefully, but are carried too much after the world : or fall into this

or that sin, and make not hast out of it againe by repentance, and so weaken themselves.

Yet we are to know, that this weak faith, is true faith : as *1 Tim. 1 Faith unfained, and like precious faith. 2 Pet. 1. 1.* they had with other the worthy Saints of God. As precious, though not so great ; the same Holy Ghost the Author, the same Gospell the instrument, &c.

Little faith is true faith as well as great, a little man is a man as well as a great man, a little water is as truly water as the Ocean Sea, &c.

The Disciples had true Faith, and yet very weake; weake in knowledge, though they beleaved, *Matth. 16.* that hee was the *Messias*, that should save the world, yet how, they could not tell : they were ignorant of his death : for when he told them of his sufferings, *Matth. 20.* and *Marke 9. 34.* and *Luke 9. 43.* yet it

it is said they understood not that word; and *Peter* tooke his Master aside and counselled him not to goe to *Ierusalem* to die, &c.

Mat. 16

They were ignorant also of his Resurrection; for when *Mary* told them of it they beleaved it not.

Of his Ascension, *John* 13. and Chap. 14. when he spake of a little tarrying with them, and then of his going away, they understood it not, they knew not whither he went, they said, and knew not the way. Now how weak was this their knowledge, to bee ignorant of such maine Articles?

Also they were ignorant of Christs Kingdome, dreaming of an earthly Kingdome, and desired to sit at his right and left hand &c. Yea and in this ignorance they continued even after his Resurrection, as *Act. 1.* Yea and as they were weak in knowledge, so also in beleaving; and therefore fled all from Christ.

K 4

But

But weake Faith may prove strong in time : the learnedst Clerke was in his horne-Bocke, the greatest Gyant was in swadling clouts, the tallest Oake was a twigge, and Faith groweth from a graine of mustard-seed to a tall tree : As from a child to a man, so Corne groweth from a weake blade to a stalke and eare, and ripe Corne therein, &c.

The Disciples, so weake before, afterwards when the Holy Ghost was sent upon them, they were exceeding strong, and feared not the faces of the Tyrants.

Nicodemus, who came to our Saviour Christ by night for feare, yet after joyned in his buriall when all the world was against him. *Peter* that feared at a Damfells voice, after feared not the whole Counsell, *Acts 4.* and when God shall please to enlarge them as he doth some by degrees in their health; some in sicknesse, and some in death, they are as strange-

strangely enlarged in their Faith,
as they say they are in their
length.

If it never prove great, yet
weake Faith shall save; for it in-
terests us to Christ, and makes
him and all his benefits ours : For
its not the strength of Faith that
saves, but the truth of our Faith
nor weakenesse of Faith that con-
demnes, but the want of Faith:
for the least Faith layeth hold on
Christ, and so will save us. Nei-
ther are wee saved by the worth
or quantity of our Faith : but by
Christ, which is laid hold on by
a weake Faith as well as a strong.
As a weake hand that can put
meate into the mouth, shall feede
and nourish the body as well as
if it were a strong hand, seeing
the body is not nourisht by the
strength of the hand, but by the
goodnesse of the meat. As a weak
Palsie hand takes a gift of a
Prince, as well, though not so
strongly as another; so a weake

K 5

be-

beleever shall lay hold of enough to serve his turne. A child in the armes can take a peece of gold in the hand; a weake and little eye can see the whole body of the Sun, as well as a great and strong,
&c.

And so weake Faith shall save as well as a stronger. As it was in the beholding of the brazen Serpent, whosoever could looke up to it was cured: all looked not with eyes of equall strength; some were purblind, some blear-eyed, some weake and dimme with Age, some with paine, yet whosoever looked, though weakly, was healed: so *Iob. 3. 16.* it is not said, who so beleeveth strongly, but *whosoever beleeveth shall not perish but have everlasting life, John 1. 12. as many as received him.*

And the weakest Faith shall never faile or be taken away: God will not reject it. The Devill shall never overcome it, nor did wee ever

ever read that any were rejected for their weake Faith.

Yet this must bee understood with good caution, least any should hence grow carelesse, and say, Why then a little Faith is as good as a great; what need so much paines? Oh no, though none are rejected for little Faith, yet some are reprov'd for it: Oh faithlesse generation, how long shall I, &c? O ye of little Faith.

It is a blemish to have small Faith, especially after long time or much meanes. And though a weake Faith shall get to heaven, yet with wonderfull difficulty, especially if God send great tryals and changes, from health to great sicknesse, sore paine, long diseases, from wealth to povertie, or if there be changes in the Church or Common-wealth.

As if two were to goe a mile up hill, one very able bodied, good lungs and pectorals; the other weake and troubled with the greene

greene sicknesse, stopt in the liver and spleen, or having ill lungs and in a consumption : one goeth up stoutly and not much bloweth, but holds out strongly ; the other ere he hath gone a quarter the way, pants as if his heart would burst, lookes pale as if hee would fall downe ; goes a while and sits downe, feares he shall never get up, then creepes on hands and knees, then begins againe a little, then downe againe ; at last it may be with great ado he gets up, but not without much doubt and difficultie.

And as if two Ships saile together, the one strong and all tackling sound and good, the other weake and full of holes, both may get to the haven, but one goeth singing and confidently, the other with much feare of every wave that beates against it, &c. And when it leaketh, they are faine to pump out the water, and are affraid lest it should sinke, &c.

There-

Therefore it is no wisdom, for any to content themselves with a weake faith: who would bee weake that might be strong, poore that might bee rich? For hee that hath but a weake Faith, shall want the comforts that a strong Faith hath, and bee ready to bee carried away with every winde of Doctrine. Hee shall bee unsetled and set backe by every temptation, and be very unmeete to resist great ones. He will bee ready to faint in every Crosse; unfit to doe any great service, or to suffer any great matter: bee ever affraid of Death, backward to his duty, have no boldnesse to come into Gods presence. Finally, none that have weake faith can be content with that measure, if it be true; seeing it is a note of all true graces, that they are still growing, from a graine of Mustard-seed to a great tree: from a child to a man. And therefore they can have no assurance that
their

their Faith is true, if being small they are content with that measure, and neglect the meanes of their spirituall growth.

But the Lord of his great goodnesse hath provided wayes and meanes to be used, whereby wee may grow from weake Faith to strong, from a seede to a tall Tree, from a Babe to a tall man, &c.

The use hereof is, first for those that have but a small and weake Faith, and yet may discern by the notes and signes of it, that they have a true Faith; let them not bee discouraged, but bee thankfull to God highly for any, seeing most part have none at all: and so mightest thou with them have perished. Againe, consider that thy little Faith is better than the great bragges of Hypocrites and vaine-glorious Pharisees.

Yea, thy little Faith is better than all the World: more preci-

ous

ous than gold that perisheth, though tryed never so much, and often in the fire : and therefore be thankfull for it.

Neither let the Devill make thee beleve that it is but a false or a Temporary Faith, and that because thou hast so many doubts : therefore thou shalt altogether faile at last : No, the Scriptures tell us as well of the weake Faith of the Disciples, *Thomas, Peter,* and *Nicodemus*, as of the strong Faith of *Abraham, Iob, Paul* and *Daniel*, and the three Children. This thy weake Faith, makes Christ thine, and shall save thee. All the gates of hell cannot prevaile against it.

Againe, this thy weake Faith, may prove a strong and tall Faith; especially if thou beest but a beginner. Then be not discouraged, seeing every thing must have a beginning : thou mayest come to helpe and strengthen others in time. And though thou shouldst

shouldest die by and by, yet it should bring thee to Heaven.

Yet let none content themselves with a weake faith, but having time and meanes, strive for a greater, else wee can have no assurance that wee have any true Faith. For, who having a goodly living and but weake assurance of it, desires not that hee had better Deeds, and old Evidences, and more writings to hold by against all cavillers? So who tasteth of a very good sweet thing, but desireth more of it? And so it is with them that have the first beginnings of spirituall graces.

Who would live alwayes in a poore condition, if hee could helpe it? and to have but from hand to mouth, from one day to another, and scant that; and not rather have of his owne for all turnes, in health and sicknesse, yea and to helpe others that neede, &c.

Who

Who would be continually in feare, ready to be unsetled upon every occasion? unfit to doe God any great service? Or be ever unfit to doe any good? or ever afraid of Death? What a poore life is this.

Alas, if great and strong temptations come, what then? Thou mayest also indure long paines and sore: If persecution come, what shall a weake faith doe then? Alas, he that hath but a groat in his purse, can spend no more. We provide not onely for faire weather, but for foule, Bootes and Cloake, and Hood; Yea, carry these with us, when it may bee we have no need of them at our going forth, but wee know not what may fall out, ere wee come home againe. It may bee faire a few miles, and a cleare skie without raine: but after there may come foule weather.

What should the Martyres have done, if they had beene at
this

this wavering stay? Yea, how uncomfortably doe wee walke daily, by reason of this weakenesse of faith, through our continuall doubts and feares? Besides that, our faith is made the lesse fruitfull. And though the Devill cannot wholly quench the least measure of true Faith, yet he may so choake it with the ashes of his temptations, that it shall neither shew light nor heate, &c. Let us therefore diligently use the meanes of strengthening our Faith; as the Ministry of the Word, which is excellent above other meanes: For as it was ordained of God to beget Faith, so to nourish it, *1 Pet. 2. 1. Ephes. 4. 11.* and to edifie the body of Christ: therefore the Apostles returned backe by the Churches which they had planted, to settle and confirme the peoples hearts in the Faith *Acts 14. 21, 22. Acts 15. 36, 41.* By hearing the promises of the Gospell laid open,

open againe and againe, yea and offered and thrust upon us still, we are not only kept in remembrance of them, but are excited to beleeve them, and are much strengthened thereby.

Also thereby heare we more of the nature of God, his mercie, truth, unchangeablenesse: also of divers examples of Gods mercie on others, and of their Faith, &c. So also, reading the Scriptures by our selves, is a good helpe: *Iohn 5*. Search them and meditate on the promises contained in them, and this will bee a good meanes; as *David* saith, to confirme us; Thy promise, saith he, hath quickned me, &c. But our care must bee that we reade with consideration and application.

Ps. 119. 50

Here I may adde this point, what is the smallest measure of Faith that can be, to wit, when a man not being able to apply the promises to himselfe, and to say,

I

I am perswaded my sinnes bee forgiven, yet out of a troubled heart, doth unfainedly desire the favour of God in Christ above all the World. To this thirsting, what promises be made, see *Matth. 5. 6. Iohn 7. 37.* It is accepted with God for Faith, &c. and doth justifie the sinner, seeing it is a weake kinde of apprehension. But that wee doe not mistake our selves, wee are to know, that it is not every kinde of desire, but that which desireth the favour and love of God more than heaven and salvation. Wee see it in *David, Psalm. 4 6, 7 and Psal. 31. 16. Make thy face to shine upon thy servant : Thy favour is better than life, Psal. 63.*

2. It is a vehement desire, that cannot bee satisfied without the thing desired : as a woman longing, *Psal. 119. 20, 40.* as the Hart brayeth after the rivers of water, *Psal. 42. 1.*

3. It is not by fits, but constant

stant till it obtaineth : as the hungry man till he get meate.

4. It is joyned with a desire to please God, and hath good affections, desiring to come under Gods government, as well as to be pardoned : whereas the Hypocrites desire is cold and slight, by fits and flashes, and severed from the use of the meanes whereby it might be satisfied : and from an honest heart to be willing to bee subject to his will in all things.

The Sacraments likewise are good helpes : As first the Sacrament of baptisme may strengthen our Faith, seeing in it remission of our sinnes is not onely signified, but also sealed unto us. Neither is water more effectuell for the washing away of the filth of the body, than the bloud of Christ thereby signified to cleanse our soules from the guilt and punishment of all our sinnes.

Second-

Secondly, the Supper of the Lord is of like efficacy to strengthen our Faith, wherein God hath put his Seale to his Word, *That by two immutable things, wherein it is impossible that GOD should lie, wee might have strong consolation, Heb. 6. 19.* Herein God not onely paints out unto us Christ Iesus; so that as the Apostle sayth, we may see him as it were crucified before our eyes. *Gal. 3. 1.* But also afresh exhibites and gives him to us, and that to every one particularly; yea and not darkely, but in a very familiar manner, under ordinary signes subject to all our senses, whereby hee would put us out of doubt, that as verily as the Minister gives unto us the outward signes, so verily God gives unto us his Sonne Christ, with all his benefits. So that except wee be worse than *Thomas*, we must then beleeve, and bee made stronger.

So

So that God dealeth with us as mothers who nurse their young Children; they lap them up warm, and give them both breasts, and so they grow up: so it is betwene God and us: The Word and Sacraments be the two breasts of the Church.

Another principall meanes of encrease of Faith, is earnest and devout Prayer, whereby in secret wee begge it of God: for though it is not the first meanes of getting Faith, (for wee cannot pray in Faith, till we have Faith) yet our Saviour Christ hath taught us, by praying for *Peter* that his Faith should not faile, how wee should get our Faith encreased and established. So the man, *Mark 9. 24. Lord helpe my unbeliefe*: and the Disciples, *Lord increase our Faith*. If we aske the Holy Ghost, it shall be given us, *Luke 11. 13.* and how much more the graces and gifts of the holy Spirit? *Ioh. 16. 23.*

Fourthly.

Fourthly, often meditate of the unchangeablenesse of God his promises in themselves, and the experience that wee have had of Gods goodnesse to us, and of the truth of our hearts to him.

Fifthly, society and conference with our fellow-brethren; especially some experienced Christian or faithfull Minister, and revealing unto them our doubts, is a notable meanes. For they may much confirme us, by their counsells and consolations fetched out of the Word, and by their owne experience laid before us; for it availes much to our comfort to heare that others have beene in our case, and yet now strong in Faith. As it is in bodily ayles, so in the spirituall, and *Iob. 4. 3, 4. Rom. 14. 1.* Oh there may bee much good gotten this way, and especially by visiting the sicke, and beholding the Faith and zealous resolution of any in trouble,

ble, paines, death, imprisonment,
&c.

Sixthly, fruitfulnessse in good
workes, is a notable meanes to
strengthen Faith; when wee bee
plentifull in well-doing, ready to
every good word and worke in
our generall and particular cal-
ling, to God, to men, &c. For
as the Sunne heates upon a Wall,
and being heate, it beates backe,
and increaseth the heat of the Sun-
beames; so Faith brings forth
good workes, and good workes
increase Faith: for they be strong
arguments to us of the truth and
soundnesse of our Faith; and
therefore the Apostle exhorteth
unto them, *1 Cor. 15. Where-
fore bee stedfast and unmoveable,
alwayes abounding in the worke of
the Lord.* This being added as
a meanes to make us stedfast; A
barren life can never have a stedfast
Faith.

Also walke close with God, as
constantly in one thing, as in an-
L other,

other, not taking liberty to breake off our Christian course and communion with God when we list : but we must hold fast, awaking with God, walking with him all day, looking to our hearts and wayes at home, abroad, alone, in company, in prosperity, in adversity, and so when we lie downe at night, making even reckonings. And if we faile in anything, we must humble our selves, and crave pardon, and never cease till wee be reconciled.

On the other side, if wee can walke carelesly, and divers dayes or weekes want our communion with God, our faith will bee weake : but constant walking with God, breedeth strong Faith. And therefore wee are to be exhorted to the use of these meanes. And the lazinesse of many Christians is justly to be rebuked, who are content with a weake Faith long together, and that when they enjoy the meanes of getting more.

If

If they can but prove they have any Faith at all, that contents them; but they much wrong themselves, in not looking for increase.

Oh how ill doe these provide for themselves ! If God should lay greater tryalls on them than they be fit to beare, and they bee at their wits ends, it were just; seeing hee neede not to fit their tryalls to the strength they have, but to that which they might have had.

But if we have used all meanes carefully, then let us content our selves with that portion which God will give us, and assure our selves, that he will never try us beyond that hee will enable us to beare, 1 Cor. 10. 13.

Strong Faith, is when a man is full of knowledge of the Scriptures, and so able to resist and meet with temptation laid against him; and withall is strong in apprehension of the love of God,

*Strong
faith.*

L 2

and

Ad. G.
Mon. I.
part.

and his promises : so that having got hold, he will not be beat off, nor let goe, but hold firme and fast ; so as you may as well wring a club out of a Gyants hand : as it is said of *Romanus*, none could wring the staffe of Faith out of his hand. So *Revel. 2. 13.* the Angell of the Church of Pergamus could not be drawne to deny the Faith, though hee dwelled where Sathans throne was, and when *Antipas* a chiefe man among them was put to death.

Yea, he that is strong in Faith, so beleeves the promise of Salvation, as he is fully perswaded of it, and that Christ loved him, and gave himselfe for him ; and that there is no condemnation to him. Yea with *Paul.*, that neither life nor death, Angels nor principalities, &c. shall ever bee able to separate him from the love of God in Christ Iesus, *Rom. 8. 38, 39.* He beleeves also the other promises firmly of protection and

and defence, though much bee objected against it, as *David* that *God was his shield, rocke, strong Tower*; and though an *Host* pitched against him, *Psal. 27. 1.* yet because God had promised that he should be King after *Saul*, he beleevved none could prevaile against him. So likewise he saith, *Psalms. 23. 4. Though I walke through the valley of the shadow of death, I will feare no evill*: and *Psal. 2. 1.* he sheweth that which also himselfe beleevved, that all the oppositions of men were but *in vaine* against him.

So when all goes against him, yet hee beleevves God cannot forsake his. And so *Iob*; *Though he kill mee, yet will I trust in him, Iob 13. 15.* Thus *Asa*, *2 Chron. 14.* though there were so great odds against him, yet hee beleevved; and so also *Iehoshaphat*, *2 Chron. 20.* So he beleevves that God will defend his, as we see in the example of *Daniel*, and the Three children, who beleevved even above

L 3

be-

believe, and so were delivered.

Thus *Mordecai*, *Ester* 4.14. believed strongly, that though the likeliest meanes should faile, yet God would raise up deliverance to his people (to whom hee had made covenant) some other way.

*Elizabeth
Young.*

The Martyres likewise had this strong faith, as shee that said; *If you take away my meate, God will take away my hunger.*

So the two young *Davies* that answered their Father, I pray Father bee contented; Who told them they would be starved, If they were layd in prison, *If God send us no meate, he will send us no hunger.*

And others that forsooke all, and said with *Paul*, *Act.* 20.24. *Neither count I my life deare unto my selfe, so that I may finish my course with joy.*

Such a faith was in Doctour *Taylor* that said, *hee missed but two stiles before he should be at his fathers*

fathers house : also, wee shall have a sharpe breakefast, but a joyfull dinner, &c.

This strong faith 'is not gotten at once, not at first ; but as the bodily stature is by insensible degrees, so and much more is the spirituall growth of Faith, not runne up at once in a night, as *Ionahs* gourd, but by degrees, and after good time and continuance in the use of the meanes ; after frequent witnessings of Gods spirit. After many experiences of the truth of our owne hearts to God in hatred of all wickednesse, resisting profitable and pleasing finnes, doing painefull duties constantly, and such as we have had no thanke for our labour in doing of them ; these prove to our selves that wee are the Lords : after many bickerments and combats, and after many experiences of the love of God to us, of his presence with us, hearing our prayers, defending and delivering us, &c.

Not gotten at once.

L 4

This

This strong Faith is not of a novice, but of a valiant Champion. Experience breeds hope that maketh not ashamed : as *David* by experience of killing a Beare and a Lyon, grew resolute, he should kill *Goliab* ; and *Paul*, 2 *Cor.* 1. 10. *Who haib delivered us from so great a death, and doth deliuer us, in whom wee trust he will yet deliuer us.*

A Souldier at first is fearefull : but after upon experience of many victories and escapes he groweth couragious. So we.

And God seeth not fit to give a young beginner a full assurance ; for it would be to him as a great saile to a little vessell ; to pull him under water : his corruption would take occasion hereby of hurt ; and therefore he bringeth men to it as they be able to beare it.

Now that wee may the better discerne it, I will here set downe some notes of a strong faith.

And

Notes of a
strong
faith.

1.

And first, he hath peace, yea an habituate peace with God, peace that passeth understanding, and joy of the Holy Ghost; and this the Apostle prayeth for, *Rom. 15.*

13. The God of hope fill you with all joy and peace in beleeving. So that fulnesse of Faith breeds fulnesse of peace and Ioy, and also boldnesse to come into GODS presence, Eph. 3. 12. Heb. 10. 22. Let us draw neere in assurance of Faith, &c. It makes us to cry Abba Father.

2.

It breeds love, yea great love to God, for *Faith workes by love, Gal. 5. 6.* So the Apostle, *The love of Christ constraineth us, 2 Cor. 5. 14.* Yea, the top of love, that is, zeale for the glory of God.

3.

Another signe is fruitfulnessse in good workes and well-doing, and constant close walking with God.

4.

Strong faith is not carryed away; though never so many and so great ones teach contrary, or

labour to remove the beleever, yet he is settled, stablished, and rooted in the knowledge and love of the truth: he is not to choose his Religion; no hee hath gone to worke upon better grounds than so.

S.

He contemneth the temptation of multitudes, customes, examples, and let never so many be of another minde or course, they move not him: though they wonder at him like an Owle, hee can pitie them upon good ground, and in Faith. When some bait at him, some perswade and pitie him, and wish his eyes were opened, and, we wish your good, yet is he not unsettled: As we see in *Elias*, who stood firme though there were foure hundred false Prophets against him and the people.

So amongst the holy Martyrs, some poore Women have stood out against all the Doctors that opposed them.

They

They are not shaken by the Apostacie of such as have bin great in the Church of God, *1 Iohn 2. 19.* For none are fallen but the childe of perdition, *Iohn 17. 12.* Therefore they are not unsetled, though many fall away, yea forward Professours or Preachers. He stickes to the Word, and builds not on man, therefore though others fall away, yet he stands fast. As the Woman that being told her fellow-prisoner was altered, and of another minde : If she be, saith shee, I build not my faith on her, or any other, but upon Gods Word, and that is not altered, I am sure.

6.

A strong faith despiseth the offers of profits, pleasures, honours, to forsake his Religion; he will not bee enticed and tolled away like a dogge with a crust, he hath assurance of other manner of things already, which he will not lose for all the world: as we see in *Moses*, who refused to be called the sonne of

7.

Heb. 12. 2.

Act. 20. 24

8.

of *Pharaohs* daughter ; and as for reproches, troubles, persecution, hee cares not for them ; if they come and threaten prison, fire, faggot this stirres not him, hee is resolved, and is as *Mount Sion* that cannot be moved, but standeth fast for ever, *Psal. 125. 1.* He endureth the Crosse and despiseth the shame and saith with *Paul*, *My life is not deare to me : And I am not only ready to be bound but to die at Ierusalem for the Name of the Lord Iesus, Act. 21. 13.*

If he have a promise from God, though all seeme to be against it, yet he relies upon it, as *Abraham* that beleevd hee should have a childe by *Sarah* (which to reason was incredible, and in nature impossible) yet because God promised, &c. So in offering *Isaac* the son of the promise, he shewed an invincible faith. So *Ioshua* incompassing *Iericho* : though it bee delayed, yet he waites, and saith, though *It tarry, waite, and is*

it will surely come, it will not tarry
Hab. 2 3. Therefore if he have a
 promise, he is a glad man, *Deut.*
32. 13. he urgeth it as well, and
 that with good successe, as you see
 in that place.

Hee feares no troubles, but
 knowes all comes through his
 Fathers hand, and that man and
 Devill cannot doe what they
 would : and therefore hee goeth
 on comfortably to day, to mor-
 row, and to the end.

9.

In his worldly dealings, which
 are of most weight, he useth the
 meanes and depends upon God
 for successe. If he bee in trouble,
 hee hastens not out by unlawfull
 meanes ; as *David* would not kill
Saul to shorten his troubles, nor
 hasten the Kingdome to him-
 selfe.

10.

If he have smaller or no meanes,
 yet having Gods word for him,
 he is not discouraged, as *Asa*, *Jo-*
nathan, and his Armour-bearer,
 and *Ioshua* compassing *Iericho*.
 his

11.

his heart is fixed, hee beleeves in the Lord, he will not feare; and if heaven and earth should goe together, yet (as *David*) he would say, *Psalm. 27. 3. The Lord is my light and my salvation whom shall I feare? &c.*

12.

Hee can thinke of death without any prevailing feare, and of the grave, saying with *Paul*, *I desire to bee dissolved, Phil. 1. 23.* And *Steven, Acts 7. 59. Lord Iesus receive my spirit.* Hee looks beyond the grave to a joyfull resurrection.

So hee can thinke of the day of judgement, and say, Welcome Lord Iesus: and though it be the terrour, may be of the World; yea and weake Christians shake at it, yet hee feares it not, but can thinke of it with joy.

This is a most excellent thing: any Faith is a jewell unvaluable, but a strong Faith carries a man through the world like a conqueror, as our Saviour Christ saith,

Mark.

Marke 9. 23. All things are possible to him that beleeueth. What a blessed thing is it for a man to live in such a continued constant peace with God, boldnesse in his presence and inward joy ! It is a corner of heaven : To be zealous for God in a mans place, to be fruitfull and abundant in good workes, able and ready to comfort many and support the weake, to live without a slavish feare of God or his Iudgements, to stand immoveable when others be shaken, to be without feare of death or Iudgement, and to be eased in all ones matters, living by Faith ; when meanes be used, then to be quiet.

The strong beleever is as *Sampson* ; he breakes all bands of temptation as straw, layes heapes upon heapes : he is like one of *Dauids* Worthies, like *David* himselfe, that having got experience, feares nothing ; he walkes up and downe the world like a Giant, higher by head

head and shoulders than most men, with a strong shield in his hand that the Devill himselfe cannot pierce, but it quencheth his fiery darts, and also getteth victory against the world by his Faith, breakes through an host, and leaps over a wall, breakes a bow of Steele. It is as farre better than a weake Faith, as a rich mans case is better than a poore mans. The rich hath for all needs; for dyet; as if his minde stands not to one thing, he hath another: so in his beere, or if need be can call for a cup of wine; so for his apparell, as the weather is: he hath in time of sicknesse wherewith to send for a Physitian; hee hath for all needs, hee can give to one and lend to another. If he list not to goe a foote, he can take his horse. The poore man hath onely for meere necessitie, from hand to mouth, and that very barely, and alas, wanting many things, would bee glad to have those things which

which would relieve his necessitie this way and that way. Such a difference there is betweene them as is betweene the case of a heartie strong man that can goe, ride, worke, travell, and is heartie without complaint, and another that cannot goe two or three miles, but is so faint and distempered, that he is the worse after it a good while, or a woman that cannot put out her selfe for faintnesse, or if she doe a little, it is with much trouble, and hath many ayles and complaints.

The use is, that every man try whether he have this strong faith; and the rather because there bee some that think they have it, who are but like Rogues that have a counterfeit passe made by themselves or some other in an Alehouse, or under a hedge.

There bee some that having stept out of a lewd & base course, and being stung a little with the terrours of the Law, presently have

Use I.

have fallen to lay hold of the promise, and so at once have beene so fully assured, as they have had no doubts. They imagine that they are able to deale with any body, and thinke themselves fit and able to controule and censure any.

These make more haste than good speed, they flye ere they have wings, and are like a swaggering fellow with beere in his head, who, it may be, as soone as he is out of his Inne, falls a galloping, and leaves other men behind but ere he hath rid seven or eight miles, his horse is tyred, and those whom he had outstript, overtake him, and get to their Inne, in peace and good time, when as hee is abroad in the high-way.

The Bird that ventures out of the nest ere she hath wings, the Kite or Buzzard catcheth her; so the Divell desires no better booty, than such a proud over-hastie person: for as we have seene by

ex-

experience, they not knowing themselves, nor the corruptions of their owne hearts, nor having had experience of Sathans temptations, he pulls them either into some odde opinion, or else into some foule sinne, as to uncleannessse, idlenesse, deceit, covetousnesse, or such like, Howsoever, some of those, as I have noted, have by their sinne beene humbled, and begunne better, and so in time have come to somewhat, when they had paid full dearly for their haste.

Some never came to good, but as their Gourd sprung in a night, so it perished and withered in another.

Is it not monstrous for a novice, a young child new borne to bee a man? saw you ever a child borne with a beard, or all his teeth? yet this is the like case.

If a child new borne should scramble out of the Mid-Wifes hand, and runne about the Chamber,

ber, would it not scare all the company? So is it with these that will make such great hast.

These be like some proud yong man that hath bought out some of his yeares, impatient of service, and will set up, and have a shop as good as his Masters the first day, who hath beene a shop-keeper these twenty yeares, and not having stocke, takes it up of trust, or borrowes upon usury, and within a few yeares he is blowne up for debt.

Another that served out his time, and knew what belonged to it, he sets up with a little of his own, with one or two of the commodities that belong to his trade, and waites upon God, and gets up by little and little, and his shop mends every yeare.

Some other ignorant and carnall people will say, they are fully perswaded of their salvation; oh, no man can make them blanke: but try these by the notes before spoken

spoken of, and there is no such love to God, zeale to his glory, fruitfulness in good life, no such comfortableness in affliction; but though they be very bold and full of comfort in prosperity, yet they are soone nipt in the head in affliction: like a base swaggerer that makes a stirre in an Alehouse with great words, as if he were some Champion, and being sent to Wars, or dealt with by a man indeed, his heart failes him; so these men when they are put to the tryall their hearts faile, and when death and danger appeareth, they are affraid to die. And such againe as were never seene to give any such regard to the Word, or any carefull attendance on it, or the Sacrament, or any good company; their strong Faith, is but strong presumption, it will not abide the touch-stone.

If any have this strong Faith indeed, let them enjoy it, they have that that few have: and let them

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nourish it by the meanes, by fruitfulness in well-doing, and keepe close to God, and get more to it; for the time may come, that all may be little enough. *David* as much as he had, yet had none to spare: and if *Iob* had had a little more faith and patience than hee had, it would have done no hurt.

Now the meanes whereby we may increase from a weake to a strong faith, are, first, with all diligence and care to attend on the meanes, publike and private, as hearing the Word, prayer, receiving the Sacrament, reading, meditation, and holy conferences.

Secondly, the often experience of Gods love shining in all his benefit: which being carefully observed, will assure us firmly of the continuance of it, seeing he is immutable and unchangeable in his goodnesse.

Thirdly, wee must daily approve our love towards God by
our

our obedience, both active and passive, being ready to doe and suffer any thing for his sake. For our love towards him will assure us of his love towards us, seeing it is an inseparable fruit, and effect of it.

Fourthly, we must carefully maintaine our communion with God, and walke close with him, carrying our selves holily and righteously, as in his sight and presence. And if through frailtie we step aside, we must recover our selves speedily, and rise out of our sinne by unfained Repentance, and so renew our covenant with God by renewing our Faith in his gracious promises.

Fifthly, we must often and seriously meditate on Gods saving attributes, as his goodnesse, mercy, omnipotencie, and truth in his promises, and on the all-sufficiency of Christs merits and obedience, which are the foundations upon which our faith is built, and

and will never faile us, though we faile in many things on our part. Lastly, we must be fruitfull in well-doing, and in the practice of all Christian duties towards God, our neighbours, and our selves; for a barren life and a strong Faith cannot stand together.

Now let such of us as be without it, stirre up our selves, to use these meanes whereby wee may attaine unto it, by considering the excellencie of it, and what need we may have of it, and labour to come to it, especially seeing God gives us meanes of much faith.

Let us strive to attaine unto the best measure, and to exceed our selves. This strong faith is so excellent and needfull a thing, that the Apostle prayeth for it for the Ephesians, and commends it in the Thessalonians, that their Faith did grow daily, and exhorts the Colossians unto it, Chapter 2. 7. Again, consider that hereby wee shall

Degrees of Faith.

shall give and bring much glory to God, many wayes, as might be shewed; & that we shall provide wonderfully well for our selves, and shall doe much good many wayes to others. This world is opposite against goodnesse, therefore if we will hold on zealously we must get strong faith. Besides we know not what we may meet with. Men provide for a storme before it come: so should we by getting strong faith.

In the next place let us consider, that though there be a strong Faith, yet there is none perfect & without temptation, but with some doubting. They that have the strongest faith may be assailed with temptations and overcome sometimes, though usually they quell them; and sometimes they may somewhat disquiet and hurt them, and yet afterwards turne to their good. The healthfull man may yet be shaken with two or three fits of an Ague, that

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may

*No Faith
perfect.*

may make him take to his cap; and doubting is not mixt with his faith, but it opposeth it.

For Faith is of the spirit, and the regenerate part, doubting is of the flesh, and part unregenerate, and they continually fight the one against the other. And the Devill also will watch his time to oppose it. Neither can there be any perfect faith, because we know but in part, and therefore beleve but in part, *1 Cor. 13. 12.*

Some remnant of corruption and of unbeleeve will remaine, in some more, in some lesse, and though usually faith get the mastery of doubting, yet sometimes the Devill or our unbelieve will watch a time to doe us ascare. The flesh lusteth against the Spirit, and the Spirit against the flesh, *Gal. 5. 17.*

Though *Abraham* were the Father of beleevers, yet by perswasion of *Sarah* he tooke *Ha-*

gar,

gar, &c. *Rebecca* beleev'd *Iacob* should have the blessing, and God would have it so; yet seeing *Esau* so neere it, her faith failed, and she holpe it forwards with a lye.

David likewise who so strongly beleev'd, as appears in the *Psalms*, and by his resolution not to meddle with *Saul*, yet 1 *Sam.* 27.1. his faith failes, so that he said in his heart, *I shall now perish one day by the hand of Saul*, though he had Gods promise to the contrary, and said in his haste *all men are lyars*, *Psalms.* 116. 11. So *Iosh.* 7.7. Such a roote of unbelieve is in this nature of ours.

Oh, great difficulties or long delayes, bee often the foyles of Faith, and will try a strong faith. *Iobs* Faith failed him when hee cursed his day: *Moses* his Faith quailed at the rock: *Eliab* would be dead, that famous beleever, that had raised the dead, and shut up heaven: *Asa*, whose faith was

M 2

great.

great, 2 Chron. 14. yet Chap. 16. his faith failed foully.

Martha beleevved that if Christ had beene there, *Lazarus* had not dyed, yea and that he should rise againe at the last day; yet when our Saviour Christ went to the Sepulchre, and bid put away the stone, as going to raise him. Oh Master (said she) hee stinketh: as though he had not beene as able to raise him from the dead as to preserve him from death whilest he was living.

Sometimes God will leave his to a temptation, to shew them what they be in themselves: and therefore judge not any rashly in whom we have or may see some weakenesse: they may be excellent beleevvers, and shall recover themselves againe. If thou see any in time of persecution recant, yet judge them not, tarry but a while, and yee shall see one come within a few dayes and renounce his recantation, and burne that hand

hand first that wrote it, another going into the Church, and casting downe the host out of the Priests hand in revenge of himselfe for recanting.

Let therefore those that have such a faith, as they have no doubting, nor never had, (which is the case of divers) know, that they never beleevd that never doubted. A man were as good say he were perfect and without any remnant of corruption. When many of Gods faithfull servants with much labour and many feares, have got a poore faith, have they got a perfect one they know not how? no; such a faith is too cheape to be good.

2. Again, if we have held the assurance of Gods love firmly a good while, yet if after it come to be set upon with doubting, marvell not nor be discouraged. Nay if you resist and overcome, it is a good signe of a strong faith; for he is not knowne to be a strong

M 3

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Use 1.

Use 2.

man that was never set upon, but he that hath had strong adversaries, and yet got the day.

3. Moreover, never make account that the Bridegroom shall ever be with us, but that a time will come when he shall bee taken from us. Therefore as the Marriner in a calme lookes and prepares for a storme, so let us use like wisdom in this case: our faith shal then appeare when it is so tryed.

4. Finally, doe not rashly judge of such from whom thou hearest some impatient speeches, while they were minding their paine; or some doubtfull speech, as, Doe you thinke **G O D** will heare me? that I am his? that I shall hold out to the end? For did not *David* use some such weake speeches? Iudge them by their usual speeches and behaviour, and thinke if thou wert in his or her clothes, that thou shouldest shew much more. Many have stood

stood strong in some temptation, and after have shewed weakenes in farre lesse. We must not think hardly of any of Gods servants, Ministers, or Christians, that shew at a time some weakenesse: judge them not, they will judge themselves fast enough.

On the other side, if any now after much heaviness and long and earnest seeking, have got fast hold, & are now full of comfort, yet doe not promise you shall ever hold it thus, or ever be at the top, or that it will be ever full sea. Say not as David, *I shall never be moved*, Psalm. 30. least if doubtings come againe, we call all in-to question. No, by no means, if you doubt of Gods favour, or be weake in any promise, say that you never made any other account, and make use of your former comforts and hold by them. Resist and you shall overcome, and know that ever & anon such things will be: yea you maybe

M 4

set

set upon the death-bed, as divers have had combates. Sometimes after the Word or deepe meditation of Gods mercies, or after the Sacrament; how strong and confident doe you feele yourselves? Oh how you could doe any thing for God, even goe through the fire, yet it may not alwayes be thus.

*Strong
Faith.
may be
weakened.*

Nay, lastly, take notice of a worse point yet, to wit, that a strong Faith may not only have some, doubttings, but may bee shrewdly oppressed, yea much diminished, at least in respect of the acts and operations of it. He that had a strong faith, may come to have but a weake faith, and so he may dye (in his owne sense, & at least in outward appearance) in a farre worse case than he was sometimes in his life: or so he may handle the matter, as he may recover himselfe againe, as *David* & *Peter* did, whose faith suffered shrewd Ecclispes, yet got up againe

gaine in time. But *Asa*, I am Persuaded in his latter dayes, was in worse case much, than formerly he had bin in we, see the first part of his raigne much commended, the latter much worse: and much unbelief he shewed, as *2 Chr. 16.* in hiring the King of *Aram*, trusting in Physitians, and putting the Prophet into prison. This is a pittifull thing, like a Crab to goe backward. Some of weake have become strong, but of strong to become weake is an heavy case; as for a man from wealth to fall to a poore conditiō. For as one that hath beene rich can worse endure povertie than they that never knew other; so he that hath bin wont to have peace with God, joy and life to good duties, can hardly beare the want of them.

Now the causes hereof may be, either want of the meanes which are taken from him, or hee gone from them, from *Ierusalem* to *Jericho* for a good farme, where is

*Causes for
meanes.*

no Profitable or usuall Ministry of the Word, the Sacraments but once or twice a year administered and received, no good company : shut up a strong man, and dyet him thus, and his strength will soone abate.

2. A second cause is falling into some foule sinne, and not hastening out of it, but lying in it, as *David 2 Sam. 12.* or a frequent giving way to ones corruptions, not lamenting, repenting, or reforming them. As constancy in well-doing strengthens faith, so grosse sinne committed will fore weaken it.

3. A third cause is presumptuously to get out of trouble by unlawfull meanes, which weakens the faith shrewdly, especiall not hastening out of it by through repentance.

4. A fourth cause is love of the world, and multitude of busineses : many that at thirty, and a while after were in good case, after fall to great dealings, have ma-

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ny farmes, or have the world
comming in in abundance, and
so doe wofully abate and faile.
I have heard of many in their
younger dayes, that have seemed
very zealous and full of grace,
who have shrewdly decayed in
their latter times.

Now the signes of it, are slee-
pinesse of heart, no lif in Christi-
stan duties, sometimes use of
the meanes, but with no zeale.
How did *David* doe duties all
that three quarters after his fear-
full falls? much like the poore
Christians giving thanks, when
hee went to eate of his stolen
mutton, that is, very coldy.

Another signe is the staying of
the sensible worke of Gods Spi-
rit.

Likewise, a continuall discon-
tent, unquietnesse of minde and
conscience, no mind to the com-
pany of the people of God.

Feare of death, the which is a
fearefull estate whilest the poore
Christi-

Signes of
decay of
Faith.

Christian liveth in it, howsoever God of his free mercy, at last recovereth him out of it.

Use.

What then, is there no helpe or remedy for this? God forbid we should say so. That God that pardoned at first, can and will have mercy upon him againe, though he have played the Prodigall: for the love of a father reaches far. But yet it will cost him the setting on. As if a father set up his sonne the second time, it will be with some checkes and upon his humble suit, and it may be he must bring some of his kindred to plead and intreat for him: So it is with the poore Christian in this case.

They then that have suffered this losse, had need make a gathering, and get many good Ministers and Christians to contribute their prayers and counsels, to helpe them up againe.

For it is possible to be recovered (as we see in the example of *David*)

David) though with much adoe, as appeareth *Psa 51.* therefore be carefull to see continually what hath cast you behind hand: daily judge your selves for your finnes till you feele your heart relent & wax tender in some sort: get under the dropping of a profitable and settled Ministry.

Use the helpe of the Lords Supper: and if ordinary meanes prevaile not, adde thereunto extraordinary; shake off too much dealings and the delight of the world. And when thou art once recovered, walke more watchfully and warily ever after.

Some have thus recovered themselves; some that in their time were excellent, have proved very obscure, and much adoe they have had to crawl to heaven, that if they had beene taken away twelve or sixteene yeares before, would have gone with full sayle. And this may be a cause why God therefore takes away so many,

many, when they be at the best, and should abate our griefe for such when they be thus untimely taken away.

Use 3.

Secondly, let not them that yet hold their owne, bee high-minded, but walke in feare, Beware of these things before spoken of; else you may fall from your excellency.

Cling to God, be constant in the meanes, that you may never know what belongeth to this wofull state: for as some die in it with little comfort, and have much adoe to bee comforted on their death beds, so some have recovered, but it hath cost them deare first.

CHAP.

CHAP. IV.
Excellency of Faith.



And thus having spoken of the nature and degrees of faith, I will in the next place speak of the properties of it. And first I will shew the excellency of faith. And this might be shewed first by the Author of it, in that it is not the work of Nature, or of our selves nor yet of man or Angell, but of God onely. But of this I have already spoken.

Secondly, it might be shewed by the difficulty of obtaining it, but of this, I shall have occasion to speake hereafter. And also by the rarenesse of it, in that few ever have bene true beleevets, *Esa. 53.1.* And when the Sonne of man shall come, shall he finde faith upon the earth? *Luk. 18.8.*

But

Excellency of Faith.

But I will not insist upon any of these, but rather shew it by other arguments. And first by that honour which God hath put upon it. Secondly, by the unspeakable benefits which by it are derived unto us. Thirdly, by this that it brings much honour to God, and is also very profitable unto others, &c.

I.

First, God hath highly honoured it, in that he hath made it the onely instrument of our salvation, there being no other condition of the Covenant of Grace, but beleeving, *Ioh. 3. 16. Mark. 16. 16. &c.* And whereas there are many other excellent graces, yet none of them, are appointed to apply Christ, and to be the instrument of our salvation, but Faith onely. And whereas the greatest venture in the world, is the comming of our soules safely unto heaven, of this, faith assureth us, and that upon good, yea the best security, namely, the Word

Word and faithfulness of God.

Secondly, it is that whereby Christ Iesus and all his benefits are made ours; whereof it is said, *Rom. 5. 1. We are justified by faith, viz. Christs righteousness made ours by faith.* As our sinnes were made his by imputation; and he bare the burthen of them, so his sufferings & obedience are made ours, and we justified thereby, *Hab. 2. 4. The just shall live by faith.* As without faith we have nothing to doe with Christ, so by this he and all his benefits are verily and truly made ours. This faith only justifieth us in the sight of God.

Objeſt. But Saint James may seeme to say contrary, that wee are justified by workes, Chap. 2. from the 14. verse to the end of the Chapter.

Ans. The Apostle intends nothing lesse, neither is his question whether a man bee justified by faith or workes, as Saint Paul is

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is *Rom. 3.* and *Gal. 3.* Who had to doe with such as looked for salvation by their workes, and so neglected faith, against whom the Apostle concludeth: But *St. Iames* having to doe with such as boasted of faith, but lived as they list, & thought by such a faith to be saved: he makes this his question, by what manner of faith a man is justified? whether by a faith that stands in words onely, or by a true and lively working faith, that is accompanied with the fruites of good life? and concludes, that a man is not justified by a worldly, idle, fruitlesse, dead, devils, vaine mans faith, but by a true, fruitfull, & working faith, and such is the faith that we are speaking of, and so he is not against this truth, but for it. And is not this an excellent thing that intitles us and puts us into possession of Christ Iesus and all his benefits? It is more than if we had beene a kinne to Christ, had had him

him in our armes, lived in his company, then if we had heard him daily, had eate and drunke with him; nay, then to have been his mother, sister, or brother.

Mat. 12. 48, 49.

Thirdly, by faith our persons are made pleasing to God, and our works acceptable: for while we bee in our owne filchinesse, God cannot abide us, and our best workes are abominable.

3.

It is said that God had respect to *Abel* and to his work, and that by faith he offered a better and more acceptable sacrifice than *Cain*: his might be as good for the out-side, but *Abels* was accepted, because it was done in faith by a beleever, the imperfections thereof being taken away in Christ.

4. By it wee are united to Christ, and made one with him, *flesh of his flesh, and bone of his bone, Ephes. 5. 30.* lively members of that body whereof he is head:

head : and so as we have thereby right to his benefits; so we draw sap and vertue from him, to die to sinne, and live to righteousness, without which faith and union, we be dead in trespasses, and can doe nothing. An impenot grafted into a stocke, but lying by, withers, and never beares fruit, but is for the fire : so are we without Christ : and as a wooden legge receives no sense or motion from the head ; it is but tyed on with points, so we without faith ; and is not this an excellent thing that makes man a member of Christ ? which our union with Christ is the foundation of all our happinesse.

5. It is the roote of all other graces.

Hence comes peace : for being assured of Gods love unspeakable, and our pardon and salvation, it banisheth feare and terrour, and peace comes instead of it, *Rom. 5. 1.* yea and joy,

joy, as *Rom. 5. 2.* yea, *Rom. 15. 13.* *The God of hope fill you with joy and peace in beleevving,* yea as *Pbi. 4. 7.* *Peace that passeth all understanding,* and *1 Pet. 1. 8.* *joy that is unspeakable and glorious.* That as it is unspeakable terrour to be under our sinnes, and the wrath of God; so unspeakable joy to be reconciled unto him; so it breeds boldnesse in Gods presence, *Ephes. 3. 12.* and is not this a goodly matter? Yea, and that at the day of Iudgement, when the proudest & boldest sinners shall wish hils to fall on them, *1 Ioh. 3. 28.* yea it will cause greater boldnesse than was in *Hester to Abasueros.* It will bring Christ into our armes, so as we may say with *Simeon, Lord, now lettest thou thy servant depart in peace, &c.* And as *Ioseph's* brethren came to him with confidence, when *Benjamin* was with them, so wee to God when wee bring Christ with us.

Hence

4.

Hence comes love to God, as it must needs : the love of Christ constraines, 2 Cor. 5. and 1 Pet. 1. 8. *Whom though ye see not, yet ye love him: & he shews the reason, because ye believe in him.* So Luk. 7. 47. the woman that knew that many sins were forgiven her, she could not tel how to love enough & David, Ps. 103. *Blesse the Lord o my soule, who forgiveth thee all thine iniquities: and Ps. 116. 11. also what shall I give unto the Lord for all his benefits towards me?* So also it will worke in us love to our brethren for his cause Gal. 5. 6. *Faith worketh by love:* wch is ready to shew it selfe upon all occasions, according to the measure of our Faith; to their soules. and bodies; forgiving wrongs, yea forgiving till seventy times seven times, Luk. 17. 4. which made the Apostles to pray for it, *Lord increase our faith, v. 5*

5.

It breeds thankfulnessse : and hence also comes patience, an excellent

excellent grace, when Faith tells us, that it is of our mercifull Father that we be afflicted for our good, and that *he will lay no more on us, than hee will inable us to beare*, 1 Cor. 10. 13. and that the end shall bee happie. These things keepe us from murmuring, and from using unlawfull meanes, or sinking under our troubles. Some have spoken of a stone that being cast into the Sea in the greatest storme and rage, would calme it presently; but to be sure, Faith calmes the heart where stormes and temptations have been greatest. It is the loadstone that lookes ever to Christ, as that doth towards the North; and as that drawes iron to it, so doth Faith joyne our hearts to Christ. It is like the flower of the Sunne, which turnes ever toward Christ, as that doth towards the Sun; yea, what should I name particulars? For hence comes all obedience, *Heb. 11. 7.*

By

7.

By faith *Noah* obeyed in making the Arke, which was a difficult thing; so *Abraham* forsooke his Countrey, and offered his sonne.

It purgeth the heart, and chaseth away the love of all evil, and brings in the love of all Gods Commandements, and breeds obedience to any thing that God shall require, *Psal. 119. 8.*

It makes us not only willing to obey God in doing, but even in suffering; to count house, land, wife, children, liberty, to be nothing for the love of God, but to sticke to Christ though wee lose all these.

To confesse with boldnesse the Name of the Lord Iesus, and his truth, though with never such perill.

It causeth the mother to send away her childe that morning, to another nurse, when she was to goe to execution; and another to stand by, and see her childe grievously

voufly tortured, saying, I never held child better bestowed, and thanked God that ever shee bare him. And to forsake them chearfully, as did Doctor *Taylor* and *Cuthbert Simson*, who seeing his Wife and children in the way as he was going to the stake, and feeling some yearning of bowels rebuked himselfe, saying, Ah flesh, wouldst thou hinder me in my journey? Well goe to, thou shalt not prevaile,

It made the Martyrs endure torments, and to neglect Father, Mother, Wife, Child, to follow Christ. See *Heb. 10.* toward the end, and *Heb. 11.* toward the end, reade the places. It made *Moses* forsake *Pharaohs Court*, and to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne, *Heb. 11. 25.* It made many kisse the stake, clap hands in the fire, & to thank God that they were worthy to suffer for his name, saying, that though
N they

they had a sharpe break fast, yet they shold have a joyfull dinner.

8. It is that that makes the Word, Sacraments, & our prayers profitable to us. The Word when it is beleaved, and particularly applyed to our selves, then it profiteth us; as contrarily, *Heb. 4. 2.* it profited not the *Jewes* because it was not mixed with faith. The Sacramēt of the Lords Supper doth us no good without this but only gives shelles and outward signes to our condemnation, not discerning the Lords body: so guilty of the Lords body, and to eat to our condemnation, and so it becomes to us like the cursed and bitter waters, *Num. 5. 21.* that made the belly to swell, and thigh to rot. Faith is the eye, hand, mouth of the soule, and therefore without that, the Sacrament cannot profit. So our prayers made in faith prevaile much, *Iam. 5. 16.* but nothing without it, *Iam. 1. 6, 7.*

9. It

9. It is a notable meanes to further us in our journey towards heaven, to keepe us safe from the mighty Adversarie of our soules and salvation; *A shield to quench his fiery darts, Ephes. 6. 16. 1 Pet. 5. 8. Your Adversary the Devill as a roaring Lion goeth about, whom resist stedfast in the Faith.* And this might be shewed by instancing in sundry of the temptations of the Devill, which faith quencheth, and like a shield keepes them from piercing the heart; as, doubting wee bee not the Lords, doubting of perseverance, of strength enough to beare out our troubles, of a good end of them, of want of maintenance ere we dye.

It is the victory that overcomes the world. 1. the manifold ill examples of the multitude, which like a raging streame beares downe all before it; but they that are grounded fast in the Faith, are not moved by them.

The alluring and sweet baytes of the deceitful inchāting world, which are most strong and dangerous: therfore wheras *Heb. 11. 37.* it is set downe, that *they were tempted*; among other fore temptations, that is named for one.

Thus the Martyrs were tempted after this manner by the world. Play a Wise mans part, save your self. If you will returne to the Church, and abjure, you shall have this and that promotion, &c.

More by the enchantments of this Strumpet have beene beguiled, than by the threats: Faith scornes that any base transitory profit or pleasure should draw his heart that beleeveth from God, or from a good conscience, or to sell his peace and hope of Heaven.

So it overcomes the frownes threats, & uttermost wrongs that it can doe, despising the crosse, & enduring the shame; contemning any

any temporary affliction in respect of the love of GOD, and Christ Iesus, or hazzarding his part in the Eternall happinesse. Thus the Martyrs (as *Romanus* among the rest) overcame their adversaries, and made them weary, when as they could not tell what to say. If a man had enough of this, he might goe through whatsoever. The only Conquerer indeed is the beleever, to whom nothing can come too difficult, to doe or suffer, yea that would pose all the world to doe, so it fenceth us against the temptations of sinne, that arise from our owne corrupt nature : Shall I doe thus and thus, and sinne against my GOD and mercifull Father? It draweth vertue from Christ to mortifie sin : It challengeth the promise that saith, *Sinne shall not have dominion over your mortall body, that you should obey it in the lusts thereof, Rom. 6.12.*

N 3

10. It

10. It gives much glory to God by beleeving things, because hee hath said them, to reason incredible, in nature impossible, puts to his seale that God is true. It gets upon the head of reason, when it is at the farthest, and sees quite beyond it, and claps the hands, saying: It is so, It is so.

In natures Schoole wee conceive first, then beleeve; but in Gods, we beleeve first, and then conceive: conceive what we can and what we cannot, beleeve and admire.

Thus we beleeve the Creation of the world of nothing, which most Philosophers gain-say, affirming, that of nothing nothing can be made.

So when we be wrapt in troubles, and compassed about, & see no way out, yet to beleeve I shall have a good end; as *Abraham* for offering his sonne, beleeved God would make a way, yet God had said, *In Isaac shall thy seed be called*

So

So *Iosua*, and the people for the falling of the walls of *Lericho*, beleeved verily it should come to passe: and *Heb. 11. 1.* *It is the substance of things hoped for:* that is, gives a being (to us) unto things that as yet (in themselves) have no being; and the evidence of things not seene, that is a cleare demonstration of things that be not seene. Thus we beleeve the resurrection of our bodies, and eternal life after this, as if we had them.

Hereby now we beleeve the ruine of *Rome*, though she seeme to prevaile, and get the upper hand.

Hereby wee hang upon God, when wee see no likelihood or way of helpe or deliverance; so as we can say, I will trust in him, though he kill me, *Job 13. 7 5.* and in long delayes, yet faith holds.

11. Faith is exceeding profitable through all our course, and in prosperity many wayes, but

Specially it is our odde friend in adversity; another *Simon* to beare our crosse. O it doth us knights-service; then it holds us up by the chin, that we sinke not, as else we must: So that our head is above water, though all the body be under. *I should have fainted, except I had beleaved to see the goodnesse of the Lord in the land of the living, Psal. 27. 13.*

This we may see in *Iacob*; For what had become of him when he heard of *Esaus* coming against him with foure hundred men, but for his Faith? It is true that God had made him a promise; *Returne into thy Country, and I will doe thee good*, which in his danger he challenged, and had the comfort of it, because he beleeyed it.

So *Nebemiah*, when he looked so pale with griefe, for the affliction of the Church at *Ierusalem*, yet finding a promise, and beleeying it, he stayed himselfe upon it, *Neb. 2. 2, cap. 1. 8, 9.*

So

So many amongst ourselves in
diverse afflictions should sinke,
were it not for the faith of Gods
promises; much more the Mar-
tyrs in their intolerable sufferings
and some among our selves in
tormenting paines.

Our Saviour Christ was upheld
by *my God, my God*, or else he had
beene gone.

12. And in the end of our life
it is even as a chariot to carry up
our soules to heaven, *Iohn. 3. 16.*
That as many as beleve in him
shal not perisb but have everlasting
life. As Enoch & Elias were tran-
slated (though not bodily as
they) yet our faith translates our
soules up to God, 1 Pet. 1. 9. Re-
ceiving the end of your Faith the
salvation of your soules.

Now is not this an excellent
Grace that never fayles us till it
hath brought us to God, and
makes death, which is the ter-
rour of the world, to be a wel-
come messenger?

N 5

13. Yet

13. Yet further the names given it in Scripture, and from the Scripture shew so much : For it is called *Justifying Faith*, Rom 5. 1. because it justifies us, that is, makes us stand righteous before God, which other faiths doe not, not as it is a worke or by any inherent quality, or for any excellency of it selfe, which is impossible, but as by a hand that apprehends Christ, and makes him and all his benefits mine by vertue of Gods appointment. Faith justifieth, as apprehending Christ by whom we are justified.

Saving Faith, as *Ephes. 2. 8. By Faith, yee are saved*, that is, by Christ made ours by Faith.

Lively Faith, in opposition to the dead faith of hypocrites, that drawes no life from Christ, nor sheweth forth any life in godly fruits of good workes.

It is called *Faith of Gods Elect*, *Tit. 1. 2.* a rare jewell bestowed on none but Gods deare ones, such

such as he ordained to salvation before the world; not such Faith as Reprobates may have.

Precious faith, 2 *Pet.* 1. 1. of wondrous worth and value. No copper faith but more precious than Gold, yea than fine Gold, 1 *Pet.* 1. 7. yea, as *Pro.* 3 1. 10. A vertuous Woman is said to be farre above the Pearles, who is so commended for her Faith which made her vertuous; and the wisdom so commended in the *Proverbs*, which proceeds from, and is joynd with true Faith, is not only better than silver, and much fine gold, but whatsoever else it can be compared unto.

Most holy faith, *Iude* Verse 20. because it is a gift of Gods most holy spirit, and brings forth holy life, which it drawes from our most holy head Christ Iesus.

14. It get us a good reputation in the Church of God, *Heb.* 11. 2. It sets us on to doe such workes of piety to God, and charitable

ritie to men, as doe procure us as good a report, as valiant men had a great name by their exploits.

15. It obtaines us many a temporary blessing & deliverance: as to *Asa* and *Iehosaphat* great victories, by their faithfull depending upon God.

16. It is not only profitable to our selves, but to others also, that is to our children. Even a professor of faith benefits his children interestring them unto baptisme & the priviledges of the Church but true faith greatly availes the children of such parents, both because God hath made promise to be the God of such, and alio of their seede, besides their many faithfull prayers.

17. Yea to strangers, both for their soules & bodies, *Iam. 5. 14.* *Send for the elders, and the prayer of faith shall save the sicke, that is, heale him, and restore him to health; yea if he have committed finnes they shall be forgiven.* Yea

to

to the very wicked it may obtain temporall blessings, as *Moses* his prayer obtayned for *Pharaoh*, & for the murmuring *Israelites*, and *Elisha* for *Ahab* in-procuring rain

In all these respects, who can but say that Faith is an excellent grace? Come gaze, and look upon it, that you may admire and fall in love withall, as man doe at the goodly house or sumptuous Palace of some great Man, or Prince, and such things.

No Merchandize to be compared thereto, he that hath it hath God for his Father, Christ his Saviour, the Holy Ghost his Comforter, the Angels to guard him, creatures on the earth, the world it selfe, yea all things present and to come are his, and hee Christs.

Compare it with other things that be excellent, and see it excelling them; what shall I compare it with, wealth, honour, authoritie, great birth? Base things in com-

comparison not worthy to be named with things that be truly excellent; the strength of *Sampson*, beauty of *Absolom*, wealth of *Cresus*, what toys to Faith?

What then? Knowledge of things humane, and all Philosophers and Naturalists, Wisemen, and deep politicians, and Divine, especially great understanding in the Scriptures, w^{ch} is excellent, yet the Devill hath this, and the meanest beleever hath a better gift.

The gift of Prophecie is an excellent gift, to open the Scripture discourse of points of Religion and faith, yea, and apply the same to the peoples use; a very profitable gift; seeing it may convert many and build up more; yet this a reprobate may have.

The Faith of miracles is an excellent gift, & to cast out Devils, hee that had these would with *Simon Magus* bee thought some great man, and such gifts were

wor-

worthy great reverēce, yet these
areprobate might have, *Mat. 7.*
22. Many wil say to me in that day
Lord, Lord, have we not prophesied
in thy Name, and in thy Name
have cast out devils? &c. Yea,
among other true and saving gra-
ces, Faith obtaines the chiefty, as
Humility, Love, Patience, So-
briety, which though they bee
excellent gifts, yet they appre-
hend not Christ; they breed not
Faith, but Faith is the mother of
them.

We may therfore say of Faith,
as *Salomon* of the vertuous Wo-
man, many daughters have done
vertuously, but thou surmountest
them all, *Pro. 31. 29.* Her price is
above the pearles, for that is a
most precious Jewell, and pearle
invaluable.

And as infidelity is the most
odious vice, the breeder and mo-
ther of all sinne, and doth most
dishonor God, so is faith the con-
trary. Vnbeliefe denies God the
glory

glory of his power, as if he were not able to fulfill his promise: Of his truth, as if he were unfaithfull; and makes a man fly from God, as *Adam*, and finally, makes Christs comming into the world of no use.

Use 1.

Here see and know who be the excellent ones in the world; Oh true beleivers, *Psal. 145. 3.* They are called the *Excellent*, *Pro. 12. 26.* *The righteous is more excellent than his neighbour*, that is, who is not righteous: faith makes a man *righteous* both by making Christs righteousness ours by imputation and secondly by drawing sanctifying grace from Christ.

He that is not thus righteous by faith, we say of him as *Iacob* of *Ruben*, hee is not excellent. Whatsoever wealth, honour thou hast, whosoever thou art, thou art not excellent; Nay, whatsoever knowledge, gifts, profession thou hast, without true Faith, thou art not excellent, but

but a painted sheath, a gorgeous Sepulcher : thou hast no part in Christs death, neither is thy person or worke pleasing to God, nor hast thou right to any good thing.

But the true beleever is excellent, as having attained to a rare jewell, and an invaluable pearle : as may appeare if you look over the benefits of true Faith before mentioned : yea though thou be poore and despised in the world, yet art thou happy. Be thankfull to God, and whatsoever paines thou hast taken to get Faith, yet be glad, seeing thou hast a rich penni-worth.

Wonder that man having stript himself of all his robes of his creation, should yet be restored to any such glory yet once againe : and that God should ever bestow this on thee which is to so few given. Use all meanes to nourish this as thy jewell, as the Word, Sacraments, Prayer, good com-

company, care to keepe a good conscience : in all things walke worthy of so excellent a gift, staine it not by any sinne willingly committed.

Use 2.

And doe thou know that hast it not, that thou canst never be excellent, till thou doest enjoy it. But alas, what toyling is there for base things, when the most excellent things indeede are left unregarded.

God open mens eyes, that they may see and seeke after the things that are truly excellent.

CHAP.

CHAP. V.

Difficulty of Faith.



AND thus having shewed the excellency of faith, I am now in the next place, to speake of the difficultie of it. For as faith is excellent, so (according to the nature of excellent things) it is not easie, but hard to be obtained. It is indeed easie for one to say, he hath faith; but to have a true and lively faith indeed, is a matter hardly archieved. So *James 2. 14. What doth it profit, my brethren, though a man say he hath faith? &c.* It is easie to say, I beleeve and hope to bee saved by Iesus Christ, but to beleeve indeed is very hard, that is, to beleeve upon good ground, and warrant. For faith is built upon the

Difficulty
of Faith.

the Word and promise of God, or else it is no true Faith : and thus to beleve upon the warrant of the Word; is not so easie a thing.

For this is not only not in our owne power; but neither man nor Angell can worke it, onely it is of the operation of God, as we have heard.

Oh, Faith is a thing most excellent, as making Christ ours, and us the Children of God, and as being the shield which quen- cheth the fiery darts of the De- vill; our victory whereby we overcome the world, & that hand which purifieth the heart in the precious laver of Christs blood. And therefore it is another man- ner of matter, than for a man to say, I hope to be saved by Christ; seeing many of these, have no hearts purified, nor lives refo- rmed.

That is wrought by the Mini- steric of the Word, sanctified by

by G O D for that end; but to worke a blind hope, any meanes might bring men to that or to say, I know I am a sinner, and hope to bee saved by Iesus Christ.

Againe, the way to Heaven is strait, and few finde it; and this Faith is the way to Heaven. Few attaine to Faith, *Isaiab 53.*

1. *Who hath beceved our report?* And, when the Sonne of Man cometh, shall hee finde Faith upon the earth? *Luke 18. S.*

It is indeede easy to presume; for that is of the flesh, and the Devill helps it forward: but hard to beleeve.

To make this plain to every man: you shal see that every step to Faith is hard. Goe over the way that God brings one to faith even the worke that the Law must do is hard. For knowledge, first, even that is hard, in respect of our blinde and dull under-

derstanding, and especially our carelesnesse, in not giving our minde to get it, but have so many other things in our head; therefore few get any competency of knowledge, but are grossly ignorant.

Much more is the particular knowledge of every mans owne sinnes, wretchednesse corruptions, easie? Oh no, there is too much selfe-love in us for this, the proud heart of man cannot listen to it.

Then for a man to be convinced in Conscience, that he is the man that is so miserable and undone, to confesse it true of himselfe without any longer posting it off to others.

Next, to be stricken with terror upon this sight of our misery; Oh this is rare and hard to come to. Oh no, people can heare the Law, and their miserie, and the judgements of God denounced against their sinnes, and yet
not

not blanke at all. No, they have
armour of prooffe to beare off
that; hearts harder than flint, as
impenetrable as a Wall of brasie;
Oh no, their stout stomacke will
not come downe. Nay, though
God adde crosses, yet it stirreth
us up to rage, impatience, rebel-
lion, rather than casts us downe.
The Law alone, oh it is but
words, thunder without light-
ning, and when deeds come
too, yet never the nearer most
what.

Ministers feare to preach the
Law for terrifying men, and dri-
ving them to despaire, but they
need not in respect of that great
security that saigneth in them.
And yet if a man were come to be
enlightned and convinced of his
misery, were it not a great piece
of work? A *Judas*, a Divill goes
as farre, yet these think they goe
farre enough; if they be thus ter-
rified, yet how few ever goe fur-
ther, but out-grow it againe,
wrestle

wrestle with it, or impatiently fall to their owne course? And if a man goe no further than the Lawes working, hee had as good never have come to any thing at all, for he shall perish: and though the hard hearted one shall speed no better at last than he, yet he is quiet in the meane time.

Then come to the Gospells working. Is it easie for a man pressed under the terrours of the Law, to be so much as kept from sinking, or taking any other bad course, by hearing in generall, that there is a helpe and remedy for sinners, but whether it bee for him or no, hee is uncertaine?

Then againe for contrition: Is it a small thing to breake the heart of a man for, or from his sinne? Oh it is an invincible piece of worke; am an will part with goods, childre of his body, or any thing rather than from his lusts

lusts or be brought to a deepe dislike of his courses, and vexation with himselfe for them, to cleare the Lord and condemne himselfe, to become teachable and gentle, a Scholler willing to be ruled by God in whatsoever course he shall prescribe him.

And then for him still to attend on the Ministry of the Word, that he may see what God will doe for him in time; Is this easie; and as he is scarce able to advise himselfe, so the devill makes him beleeve if he should tell others, he should discredit himselfe.

Then when this poore man is wrestling and winding out of his bands, faine he would proceede to confesse his sinne, and cry to God for pardon (as hee seeth need enough, and encouragement from God so to doe) and thus to unload himselfe but then the Devill blindes his eyes, hardens his heart, and stops his mouth that hee cannot utter his complaint

O

plaint

plaint to God as he desireth, in any sort ; but when he would, the Devill brings confusion into his soule, that he cannot tell almost how to goe about it. Indee he doth it, but so awkely and coldly, as he is vexed with himselfe; and thinkes, if I could mourne, and powre out my heart to God, I would not doubt of mercy; but I am lockt up, I cannot doe it. And at this passe the Devill holds many a poore soule a good while without comfort : and though God doth accept the will for the deed, yet he himselfe is not so satisfied.

Then when he finds that God meanes as verily to shew him mercy, as he feesles himselfe to stand in need of it, yet doe you thinke it is easie for him to come to a thirsty soule after it? True, he seeth cause enough to thirst, finding himselfe quite emptie, and seeth that if he have not mercy he must perish. It doth his heart

heart good to heare of the promise which is made to the thirstie, because they shall be filled, and they only. But now he cannot finde such a thirst as he desires, but a fulnesse; he knowes if he could thirst he should be satisfied, but he cannot finde it: Oh, faith hee, thirst requireth sense, yea it is the sharpest sense and desire: which I cannot find. Now though God will accept his desire, and give him both thirst and water of life too in time, yet in the meane while he is without it.

Then come to the last point before beleeving: Is it easie to come to sel al, to deny our selves, and take up our Crosse daily, that we may follow Christ? Oh those beloved sins, that he hath committed spirituall fornication so long & so oft with, now to part with them al for ever, is a matter of great difficulty. It is true, for any good there is in the he might,

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but

but to our nature this is a hard worke.

Then when hee comes to buy the Pearle, to goe through and strike up the bargaine, to apprehend the promise, and to apply it to himselfe; doth not many a one stand straining courtesie, and is full of feare, as thinking that it is not true to him, or that it is too good a bargaine, seeing others carry away the Pearle, but hee holds it in his hand, but dares not put it up as his owne? So that if God should not hearten and strengthen him, he would goe neere to lose it now when he is come to the up shot. Well, at last he fastens on it. But when he hath done so, can he hold it fast this weeke and next moneth? In a while is he not in his dumps, doubting againe and full of feares?

Well, when he hath attained Faith to beleve the maine promise, even of pardon and saluation,

On, yet there be many other subordinate promises as of perseverance, of sufficient grace to carry him through all difficulties and temptations, and is it easie to beleeve these? Hath not the poore child of God some toyle with this, when he beleeves his salvation, and yet sometimes feares he shall never hold out to the end? especially if long or sore paines, or persecution, and the fire shold come, notwithstanding that God hath promised as well these, as pardon and salvation.

And some inferiour promises also of outward things are hardly beleeved: As, not failing of any needfull thing, that God will lay no more upon us than he will make us able to beare. Is it easie to beleeve these, especially in the time of trouble? and are not even beleevers oftentimes at their wits ends, and ready to faint in temptation of paine, povertie, danger, and such like? I speake not

of living by Faith, and having this at all turnes through our course which is a high point, (and of which I shall say somewhat, ere I part with this point of Faith) but even to beleieve things, and that we shall be in all estates upheld by God, at the first especially, is a hard thing.

Then by this I hope you all see, that faith is no easie matter; for if every stepp to it be difficult, then the whole is not easie. Oh no, some cannot beleieve, *Ioh. 5. 44.* some will not beleieve, *Chap. 5. 40.* but few doe beleieve to be sure, as appeares too plainly.

*The Use
hereof re-
specting
Gods Mi-
nisters.*

If so, then for us Ministers: our dutie is to travell much in this point of faith, and to bring people to it, and to thinke that it is not enough to glaunce at it, or now and then to speake somewhat of it, but we must dwell upon it, and thinke it as well spent time, and that it is as need-

full

full a part of our labour as any other and none like it, as without which indeed all is nothing, and that withall it is very hard.

And that we thinke not that every one that can say the creed, ten Commandements, and Lords Prayer, and can say he is a sinner, and can speake of Christ, is straight a beleever, & fit to come to the Lords Supper, or some that be faire conditioned and better than most others, or than they have beene, straight that they be beleevers, when as any of any true insight can see no likelihood of faith in them.

It is good to hope the best and to give encouragement to small things; But we must tell them, somewhat yet is wanting to make them true beleevers, else this makes people carelesse: labour earnestly to drive them utterly out of themselves, to a carefull seeking after Christ, with a heavie heart for

*The Use
respecting
the people.*

finnes past, and a true desire to come under his Government, without which we doe them no good. Oh lament the carnall security of men in these dayes; who make wide dores to bring people to Heaven.

This also confutes that erroneous and blind conceit of the vulgar sort, that it is an easy thing to beleeve, as appeares too plainly by their words and courses. For first for themselves; they thanke God they bee fully perswaded they shall bee saved, and have no doubt of it: But how came you by it? Nay, that they cannot tell. But this is suspicious to have goods in our house, and not to know how wee came by them. They that have true faith, know how they came by it ere they had it. How long have you had this perswasion? Ever. That is enough to prove it nought; for Faith is not bred with us, and he that is a beleever, can remember the

the time hee was no beleever.
And what paines have you taken
for it, what hath it cost you?
They can say nothing to that:
It is therefore too cheape to bee
good, and of the right stampe.

I thought you that said it was
so easie were furthest of from
it.

To presume is easie indeed;
but not to beleve: aske the be-
leever, he thinkes it the hardest
thing in the world, he could bet-
ter doe this and that, then hee
can beleve. No, no, though they
that never knew what the bur-
then of sinne meant, and so not
the worth of Gods mercy, make
a sleight matter of beleiving, and
can doe it without any doubting,
yet they that have had their eyes
opened, and hearts humbled, can-
not so easily shake it off, it is too
great a matter.

Also for others, they shew
that they thinke it easie, and they
wonder at them that be troubled

O 5. and

and have doubts : and comming to any such in sicknesse, they rate them, and bid them, beleeve; foole canst not beleeve? thou art a foole indeed. But yet the servants of God that go about it in good earnest, find it a hard piece of worke; and indeed how long is it ere many can fasten on it? Therefore let those that came by it at ease suspect themselves; though some child comes into the world with lesse paine to the mother then others, yet none without some.

And hereby it appeares they thinke it easie, because many put it off till the last & think to have it at their command. No friend, the time of sicknesse and the death-bed, is a time to use and spend faith in, not to get it: neither thinke thou to get it then that seekest it not now.

Life 3.

3. But as for thee who hast attained grace to beleeve, doe thou thanke God highly that
hath

hath brought thee thorow such a difficult piece of worke: thy father and thy mother, all the Ministers in the country, and all the Angels in heaven could not have done it for thee, therefore be thankefull.

Thou hast beene brought thorow many difficulties, thou hast sayled by many a sand where others have sunke themselves, and betweene many a rocke where others have split themselves, as betweene senselesse blockishnesse and despaire; and when thou camest to bee contrite, remember that it went not over too soone, till it had made thee thirst and fell all, whereas many miscarry at these plots.

And know as it was difficult to get faith (therefore thanke God for it) so now whatsoever paines thou takest, thou wilt not part with it againe for any thing: Wilt? No.

Know also, that thou shalt find
a difficulty

difficultie to keepe and nourish it, therefore still be carefull and diligent.

Use 4.

4. Let none count of it as a thing got with a wet finger, and at their pleasure, and therefore put it off till death, or seeke it lazily : but, as for matter of great difficultie, lay for it betimes. If a malefactor lay not for a pardon til he be on the ladder, he may be hanged ere it come : so many are dead ere they get faith, they went about it so late & so lazily : then they would have Oyle, but while they are seeking it, the Bridegroom comes, and they are shut out, as it is with many that know they must have faith, and have gone about it, but too late.

Let us then be content to take paines about it, and that in time, and though we obtaine it not by and by, yet follow it, and thinke no paines too great for it ; be not content to take onely one step,
and

and so thinke to have faith by & by, but let us wait our time for it one thing after another, as others have done.

The next point after the difficultie of faith, is to speake of the fewnesse of beleevers. Not only as *Paul* saith, all men have not faith, but few ever have had, or have it. When the old world was drowned, and only *Noah* and his family preserved, how few were the number of true beleevers? When the Church was in a Family, as of *Abraham*, *Isaac*, there were *Ismaels* and *Esaus*. In the Prophets dayes, how few? *Esa.* 53. 1. When our Saviour Christ came, how few beleev'd on earth; he came among his own, and his owne received him not, and both Iewes and Gentiles conspire to put him to death.

And even amongst us, take ignorant, prophane, civill ones, worldlings, and hypocrites out of Townes, and how many will be

Rarenes of Faith, and fewnesse of Beleevers.

bee left that bee true Bleever. At this houre there's little faith, most have no meanes of faith, most of those that live under the meanes get no faith : there were three bad grounds and but one good. Few find the narrow way. There are many called, few chosen ; so when Christ *shall come*, *shall bee finde faith upon earth?* *Luk. 18.8.*

Quest. But how can wee tell that there be few beleever.

Ans. The grosse ignorance so common in most parts of the Land, doth plainly shew ; for without knowledge no faith, seeing it is the first thing in faith.

2. So much wickednesse of life against the first and second Table, as we should soone see, if we should goe over the Commandements, and most be tainted with foulesannes : they that be not, yet live in some sinnes (as civill persons and hypocrites) though not so grosse : as unfaithfulnesse to God

God, and in their particular callings, as they be husbands, householders, officers this way or that. And the hatred of the childre of God, which being so common, prove certainly that there is no faith; for faith purifieth y heart, *Act. 15. 9. 1 Ioh. 4. 3.* Faith is not idle nor barren, but fruitfull; casting out all knowne sinne, and loving the contrary good, and delighting in the Saints.

And therefore let every body looke about them, and feare themselves, except they can prove it well.

Now the cause, why so few attaine to faith, is, because there are many lets and impediments which hinder them from it. But of these I will speake hereafter, when I come to handle the ninth point (which I propounded) in its due place.

But howsoever it be a matter of great difficulty to attaine unto a lively faith, yet we are to know that

Use.

that it is most necessary for all that will be saved and therefore in the sixth place I will shew the necessitie of it.

CHAP. VI.

Necessitie of Faith.

Necessity
of Faith.



AND first, it is so necessary, that without it wee can have no comfort in this life, nor salvation hereafter, no life of grace here, nor of glory in heaven, *Ioh. 3. 16. Mark. 16. 16. Act. 16. 31.*

We can have no right to *Christ's* death; but remaine in our owne filthinesse. It is faith only that makes Christ ours by Gods appointment; no right to his obedience, but lye under our sinnes and guilt, lyable to the curse of God, and to beare our owne burden.

With

Without Faith it is impossible to please God, *Heb. 11.6* seeing there can be no person nor work pleasing, till wee be found in Christ by faith. We can have no spirituall life without it, but we remaine sturke dead in our sins, not able to move a finger in any good action, nor to thinke a good thought : *for without me you can doe nothing, Ioh. 15. 5.* neither can we draw any vertue or spirituall life, but from Christ by faith ; and by it we being knit to so living a head, and the fountaine of life, we are made alive to God, *Eph. 2. 1.*

We can have no peace, much lesse joy without it. There may indeed be a false peace, and men are ready to cry peace, peace, but it will end in Warre : men (either never feeling the burthen of sinne, or imagining themselves in a good case when they be farre from it) may have, as many have, a false deceitfull peace, but no
found

found one. Its but a mad laughter and carnall joy.

There is without it no boldnesse in the presence of God, to call him Father, or to aske any thing of him, much lesse boldnesse to commend our selves to him in death, or boldnesse at the day of Iudgement.

Our Saviour Christ said, *Father, into thy hands I commend my spirit, Luk. 23. 46.* And so David, *Psal. 31. 5. Lord, into thy hands I commend my spirit: for thou hast redeemed me.*

No love to God, *Luk. 7. 47.* the woman loved much, because shee beleevd that many sinnes were forgiven her, *not that we loved him, but hee loved us first, 1 Iob. 4. 19.* nor to our brethren; for then we love them in Christ, when we beleeve that wee are children of the same Father.

No zeale for God, or obedience in doing, or suffering, we cannot mortifie our earthly members, and

and crucifie our beloved sinnes :
oh no, till we be assured that God
hath done great things for our
soule. So to take up the paine-
full course of godlinesse. Much
lesse can wee suffer for Christs
sake, before by Faith we beleeve
that he suffered so much for us.

Without Faith we can have no
true and spirituall right to a bit
of bread; no meanes to resist the
world or the Devill, for it is the
shield of faith that quencheth all
his fiery darts, *Eph. 6. 16.* *1 Ioh. 5.*
4. it is the victory that overcomes
the world; and it overcomes also
the flesh, and our corruptions,
drawing vertue from Christs
death. No meanes without it to
make us patient, much lesse joy-
full in trouble, as we are bidden,
Heb. 10. 35, 36.

No comfort in our life; for
what sound comfort but from
hence? *Psal 4. 6, 7.* so no joy in
death; for if we know we shall
perish, or are in doubt whither
we

we shall goe, we can have no joy but horreur and terrour.

Wee can have without it no salvation after this life : for he that beleeves not is condemned already, *Iob. 3. 18. Mark. 16. 16. He that beleeves not shall be damned*; God hath sanctified no other way to Heaven.

It is the Wedding garment, which whosoever wanteth, can never sit downe with *Abraham, Isaac, and Iacob*, in the Kingdome of Heaven, but shall be bound hand and foot, and cast into utter darknes, whatsoever els he bath, *Matth. 12. 13.*

It is the Oyle in our Lampes which we must have, or else we shall never enter with the Bridegroom, but shall bee shut out, though we cry, Lord open unto us.

It hath ever beene necessary; for even by this have all beene saved from the beginning. By it our Elders were well reported of,

of *Heb.* 11. 3. and translated to God.

Ob. Indeed many are commended for Faith, but it is Faith in some particular promise, as *Noah*; That hee and his should be preserved in the Floud, and *Abraham*, That he should have a sonne, &c. but not for justifying faith.

Ans. We must know they had Faith in the *Messiah* to come, who was revealed though dimly, and from that promise they also beleaved other particular promises made by God, but from that as from the originall & fundamentall promise of all the rest: therefore in all the Prophets among promises of other things are interlaced promises of the *Messiah*.

So Christ saith, *Abraham saw my day, and rejoyced, Iohn* 8. 56. so *1 Cor.* 10. 3. the *Israelites* did cate the same spirituall meate.

It is necessary to all kindes of persons

persons, rich, poore, and both one way ; old, young, that be of any discretion, they must have Faith, or else no salvation.

The poore cannot be excused by their poverty, or want of learning, nor the rich and learned dispensed with for their riches and gifts ; but all must have Faith.

Every one must have a faith of his own ; for every man must be saved by his owne faith ; nor the childe by the Parents, husbands by their wives, or contrariwise, though they had the greatest beleever in the world to their father or husband. It is true that the Parents Faith benefits the child, but to apply Christ to him, it can no more doe, than my eating can sat or feede another, or anothers wearing of clothes can warme me.

It is not a thing needfull, and very needfull ; yet so as we may make a shift without it, and be saved, but not do so well : but of ab-

absolute necessitie, seeing there can be no well-being without it. As a key is a thing very needfull to open a doore that is lockt, yet not so necessary, but that some other shift may be made : as you may picke the locke, it may bee, or breake the doore open. But not so here, where there is no other meanes, for this is the onely key, no picking the locke, no breaking open the doore ; none can come to heaven by stealth or violence, whether God will or no. And all that come there by his knowledge and will, must come by Faith.

Quest. Why would not the Lord content himselfe to save so many at our end, as he had determined, but hee would have us know and beleieve it while we be here ?

Ans. Even for his glory and our cōfort. That we might have our hearts inflamed with his love and wee might be comforted in
all

all our troubles, and the many discomforts of this life, which else would sinke us. And that wee might be made willing and able to renounce and abandon our belovedst lusts, and take up the most painfull duties of godlinesse, and run the way of Gods Commandements, yea suffer, if need be, for his Names sake, w^{ch} he oft calls his unto. And alas what heart can we have to any of all these, or what joy of our lives without this faith, and some measure of perswasion of Gods love? Our hearts must needs be cold within us.

Quest. 2. Why would God have beleeving and not doing, to be the Instrumēt to make us partakers of Christ: as that the rich should give a great part of their goods, the strōg should take great travell, the poore afflict themselves, and so come to have right to Christ, but only by renouncing our selves to beleeve in Christ, and leane upon him, and so he be made

made ours to salvation?

Ans. God would have our salvation to be wholly free from first to last : Christ freely given of the Father, Christ suffering and doing all without any helpe of ours, and then beleeving to make Christ ours, thus all is free, *Rom. 3. 27. 4. 2.* that the goodnes of God might be fully set forth, and wee provoked to all thankfulness for the same.

Secondly, to take downe our pride, who if wee had had the least hand in it, would have shared deeply with God, and rob'd him of his glory, and taken it to our selves

Then what a miserable case are all they in, that have not the means to know Christ, the Gospel, and therefore cannot possibly beleeve in him? oh lamentable state of huge Nations & people in this case! it is so O Father, because thy good pleasure is such and here we must stay our selves.

P

The

Vse I.

The workes of God are wonderfull ; severitie towards them, toward us bountifullnesse. How should we pity & pray for them, & wonder at Gods mercy to us, and our portion ! Was not *Goshen* a happie place over the rest of *Egypt* was ? so we in comparilon of them : And *Amos* 4. 7 *God caused it to raine in one City, and not in another, and that it rained not on withered.* Thus it is with us and them : And ô thrice happie they, that know the day of their visitation.

2.

1. Secondly, it serveth to teach us Ministers to be very much & carefull in handling this most necessary point of faith : and in teaching the things most fit to work faith : As y^e doctrine of the Law to humble men, then of Christ, and of faith, what it is, the necessitie of it, and how it is wrought, and how we may know it.

And not content our selves to teach this duty and that, and to
in-

inveigh against this and that sin;
For we have done the people no
good till they be beleevers.

To what purpose is it to urge
the people without Faith to doe
this, and forbear that? as if one
should bid a lame man, or one
with great bolts on his legges to
runne for a wager, or a sicke man
to goe to his worke, or meate.
Till a man be made alive by faith,
and have a state in grace, it is but
lost labour to bid him doe this or
that. And yee see that the most
amend nothing by preaching, be-
cause the doctrine of Faith being
no more insisted on, they con-
tinue voyde of it.

If one should fall to mend, and
to leave this sinne, and doe that
duty, what were this, not com-
ming from Faith, and not being
universall? they are but workers
of an hypocrite, and of a restrai-
ned man, by the common gifts of
the Spirit. And what if we could
restraine all our Parish? one con-

verted man and beleever were better than they all : for this will onely ease his torments, and bee somewhat better for others that live with him, but save him it will never.

This to call upon men for godly life before they be beleevers, is to build without a foundation, and to put a piece of new cloath into an old garment, and new wine into old vessels. *Paul* in all his Epistles first dwells on the things that serve to bring to faith and in the latter part of them comes to exhortations, to duties of good life, both in generall and particular calling, &c. and so ought we for to doe.

This makes the people also trust to their doings, so that if they reforme somewhat at preaching they thinke they bee in a happie case, because so few doe thus much ; but for want of knowing this, that *without faith it is impossible to please God* in any thing we doe,

doe, they deceive themselves.

As Popery doth foolishly, that calls for a good life, and in the meane time overthroweth the foundation of it, a true Faith, so when we stand beating upon this and that point, and doe not care how seldome we urge the point of Faith, alas, what doe we? It is great pity of the losse of so many good exhortations for want of a foundatiō. True it is that all such points in a mixt Congregation must be taught, yet so, as still we oft be harping about the things that should work faith, and especially in such places where most are without faith quite.

Thirdly, it may serve for comfort to all that know truly they have Faith. Oh let them thinke what they shold have done without it; they had beene miserable creatures; and therefore that they study how to be thankful to God that hath wrought it; that they nourish it daily, that it may in-

crease, walke worthy of such mercy, and shew forth the fruits of it.

Fourthly, it is for reproofe of most people, that regard any thing else but this, which is not at all, or but little regarded; tithes Mint and Annise, and let goe weighty matters, cumber themselves about many things, but chuse not the good part, *Luk. 10. 42.* At last every body would be assured, and on their death-bed they send for the Minister: such a Christian would borrow oyle of others, but they have but for themselves; and therefore many are shut out, though they cry, Lord, Lord, &c. If it be good in death, it is to be sought for before in time; Many seeke knowledge and gifts, but few seeke and make sure of a true Faith: yea many regard not this point of Faith at all.

Others cozen themselves with every counterfeite; they hope well
 &c.

&c. People either beleeve not what we say of the necessitie of Faith, or else conceive they have it when it is nothing so. If they beleeve it not, let them confute us, if they cannot, why then doe they not labour after it?

Oh that I had grace enough to lament and weepe abundantly! O that my head were a fountaine of tears that I might powre them out plentifully for the misery of people, whom God hath made happie in respect of time and meanes, but they unhappily neglect that that should make them happie here, and hereafter for ever!

Fifely, it serveth for instruction to them that have it not; Oh let all both high and low looke to this, and be ashamed you have spent your time so badly as to be without that. which if you are without, you must needs perish. For whosoever he be that beleeveth not in Christ Iesu, and that

truly, be he what he will or may be, King or Kesar, he shal be damned by the mouth of our Saviour Christ, *Mark. 16. 16.* If he had the worldly wisdom of *Salomon* to be able to write of the natures of all creatures, from the Cedar to the Hissop, if he could number the Stars, and measure the heavens; if he could work miracles, remove mountaines, cast out devils, and prophecie in the Name of Christ, and doe not beleeve in him, he shall be surely damned.

If he should have heard *Christ* preaching in his streets, have eat and drunke in his company, have borne him in his armes, have bin of kinne to him, nay have beene his mother, and not have beleevd in him, he shall certainly perish and be damned.

If he have never so great gifts of knowledge, utterance, prayer, if he should fast and be humbled with *Ahab*, confesse his sinnes with *Pharaoh*, be zealous with

Iohn,

Iehu, have good wishes with *Ba-
laam*, reforme many things with
Herod, give his possessions to the
Church with *Ananias* and *Sa-
phira*, be the most civill that ever
any was, as the young man in the
Gospell, that said: *All these have
I kept from my youth*, and have no
true faith, he shal never be saved
but shail as certainly be damned
as the devils in hell. Yet O Lord,
how many every where bee still
in this case! The Lord awaken
you out of your dead sleep: will
you needs cast away your owne
soules?

Let not the poore finde excu-
ses by their poverty or want of
learning.

And you Aged, looke you a-
bout you, seeing you have one
foote in the grave; if the other
goe in too, woe bee to many of
you.

You young ones that be of any
understanding, know you also that
your life is uncertaine, and that

if you die without Faith, you are undone.

And you parents, traine up your children religiously in the understanding of the principles of Religion, and urge things upon them, that by your meanes, and G O D S blessing on the publike Ministry, Faith being wrought in them, you may have much comfort of them, if they bee taken away in their younger yeeres.

And you husbands, long and labour to see faith in your wives and wives in your husbands, and bee not content that they live a peaceable life, and that you want nothing; and therefore you will not disquiet your wives and husbands about such things, seeing so you might fare the worse.

Oh beware of such carnall thoughts, and labour each with other that you may bee brought to Faith. And know, that true beleevers cannot be content that
their

their husbands, or children bee
only civill, nor can be content to
goe to heaven alone.

CHAP. VII.

Perpetuallie of true Faith.

THE seventh point which
I propounded to handle,
and last Property of faith,
is the perpetuity of it. And
therefore in the next place I am
to shew, that true justifying
Faith is Perpetuall; and that
wheresoever it is, it can never be
lost, overcome, nor taken away,
nor wholly fayle, but abideth to
the end.

It is true that a temporary faith
may be lost, such as wee read of
some, *Luk. 8. 13: that believed for
a season*; as the seede in the stony
ground soone springs up, but af-
ter withered. And such likewise

Perpetuity
of true
Faith.

as

as build on the Sand, which soone
fayle, and fall when the winde
bloweth, and the storme ariseth:
but he that buildeth on the rock,
the floods and windes cannot
move him.

Temporary faith is so called,
because it lasts not; but this argueth
there is a faith that endureth,
which is that immortal
seed that never dieth.

Yet wee must know, that the
reason of our never loosing our
Faith, is not for any strength in
our selves, but from that might
of God, else we might loose our
faith and salvation every day: but
it is not in our owne keeping,
as *Adams*, but in Gods, *1 Pet. 1.*
5. We are kept by the power of God
through faith unto salvation: and
2 Cor. 1. 21. It is God that stablisheth
us with you in Christ: and
therefore though we be weake in
our selves, yet we are able to doe
all things through Christ Iesus
which strengtheneth us, *Phil. 4.*
13. When

When wee apprehend Christ by Faith, wee doe not so much apprehend him, as he doth comprehend us; and therefore if we could let him goe, yet he will not let us goe, nay, he will not let us let him goe: as *Jeremiah*, 31. 34. & 32. 40.

As we are knit on our parts to Christ by Faith, so on Gods part by his Spirit, which is Almighty and unchangeable, and holds us to him for ever.

Now this may be proved first by many testimonies of Scripture *Psal.* 1. 3. The faithfull are compared to a Tree planted by the River, whose leafe faderh not, and *Ier.* 17. 8. the same are planted into a head so full of sap and spirituall life, as can never fade, *Psal.* 15. 5. with 2 *Pet.* 1. 10. *Psal.* 112. 6. *Psal.* 125. 12.

And *Iohn* 5. 24. our Saviour Christ telleth us, that he who beleeueth on the Sonne hath already passed from death to life, *Rom.* 8. 1.

There

There is no condemnation to them that are in Christ: and therefore he cannot lose his Faith; for if hee could then he might perish.

So Iohn 6 35. He that commeth to mee, shall never hunger, and he that beleeueth in mee shall never thirst, our Saviour giveth a reason of that, Iohn 7. 38. such a one that hath Rivers flowing out of him cannot thirst, &c..

Secondly, this also may be proved by strong reasons. For first, the election of God is unchangeable, and the foundation of God stands firme, as is implied by that speech of our Saviour Mat. 24. 27. Whereas he saith, that the false Christs would, if it were possible, deceive the very elect.

But every beleever is elect of God, as appeareth in that Faith is called the Faith of Gods Elect, and Mt. 13. 48. Election is made the cause of beleeving: as many as were ordained to eternall life, beleeved.

Se-

Secondly, the will of G O D, which is unresistable; and who made the world by his will, and doth whatsoever hee will both in Heaven and Earth, he wils it, *Iob. 6. 39, 40.*

Thirdly, the love of God is unchangeable; for whom he loveth, to the end he loveth them, *Iohn 13. 1. Ier. 31. 3. I have loved thee with an everlasting love: therefore with loving kindnes have I drawne thee.* And his gifts and calling are without repentance, *Rom. 11. 29.* that is to say, his saving gifts: for common gifts may be lost; and some saving gifts in some degree and for a time as peace, joy, gifts of grace, but the essentiall gifts to salvation, that is to say, Faith and Sanctification, these be never taken away; only they may be abated, and the degrees may be lost at least in respect of their acts and operations, but not the things themselves.

Fourthly, the union of the believers

leavers with *Christ*, is so true and reall an union, as that it is also indissoluble, we being flesh of his flesh and bone of his bones, *Ephes. 5. 30.* what Giant will suffer his limbes and members to bee pulled away? and how much lesse will *Christ* suffer any to pull a member from him, and so to leave him a maimed and imperfect body?

Fiftly, it may bee proved by *Christs* promise and intercession (who is ever heard) both for *Peter*, that his faith should not faile, and so it did not, *Luke 22. 23.* and *Iohn 17. ver. 11.* and 17. layd together, and now his intercession in heaven for all his Saints to the same purpose.

Ob. But we may have so many enemies, and meanes to pluck our Faith from us; as also so great troubles may come in rushing upon us, as may deprive us of our Faith.

Ans. Well, the Lord knoweth

to deliver his out of temptation;
2 Pet. 3. 9. yea and not to lay
more on him than he is able to
beare : And hee will also give
an issue with the tentation, 1 Cor.
10. 13.

Also the devill is thus and thus
strong ; yet Ioh. 10. 29. *My Fa-
ther is greater than all, and none
can plucke us out of his hand* ; and
Faith is a puissant shield which
quencheth all his fiery darts.
Eph. 6. 16. And if the World
be against us, Faith is the victo-
ry that overcomes the World,
1 Ioh. 5. 4.

Ob. It is said in the fifteenth of
St. Iohn, ver. 2. that *every branch
in Christ that beareth not fruit, he
taketh away* : wherby it seemeth
that a man may bee a Branch in
Christ, and yet beare no fruit, and
so be cut off and burnt.

Ans. The answer to this may
serve for many such places ; wch
is true, and not an evasion, videli-
cet, some be true, some seeming
branches,

branches, these may be pluckt off not the other.

Ob. Iudas, Simon Magnus, Demas, Alexander, had faith, and fell away, and lost all.

I said Temporary Faith may be lost, and such had all these, of whom that is true of all that the Apostle *Iohn* speaketh, *1 Iob. 2. 19. They went out from us, but were not of us and of Iudas alone Iob. 17. 12. None of them is lost but the childe of perdition; And Rom. 11. 17. Where the Apostle saith, that some of the branches were broken off, he meaneth not the Elect or true beleivers, but some that were of Abrahams stocke and posteritie according to the flesh; in whose stead the Gentiles which were not of Abrahams stocke were grafted in.*

Ob. David and Peter had true faith, and yet lost it.

Ans. I answer, that they lost not their faith; for Christ prayed for

for *Peter* directly that his *Faith* might not fayle, *Luk. 22. 32.* and therefore it fayled not, seeing he was heard in all things. Their faith onely was covered for a time and lay hid, and the working thereof was interrupted: but though they were in a swoone, yet they came to themselves againe.

Indeed, *Psal. 51. 10.* *David* prayeth God to create in him a cleane heart, as though hee had quite lost his cleane heart, and so must have one newly created, but he spake according to his owne feeling, not as it was in truth.

Object. But what say you to all the caveats, as *Rom. 11. 20.* *Thou standest by faith, be not high minded but feare.*

Ans. This is meant not of the particular Elect of God, but of the whole Church, and body of the people; for his Elect cannot finally fall. Secondly, by such admonitions and caveats, he putteth

seth a barre against it that they may not fall.

Ob. 1 Cor. 10. 12. *Let him that standeth, take heed lest he fall & Heb. 12. 13. Make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed, Phil 12. 12 Worke out your owne salvation with feare and trembling.*

Ans. Such speeches are used to awaken Hypocrites, and to make beginners looke to their foundation, or if they be directed to good Christians, then we are thus to understand them, that God who hath appointed they should not fall, hath appointed to keepe them from falling by these admonitions and dehortations. Otherwise also they may be intended not to make us feare our falling quite away, but so farre as we may fall, or to doe any thing unworthy of our hope; and to walke in feare: that we doe not remic any thing nor slacken our
pace

pace in the wayes of godlinesse : yet true Faith may be hindered for a time and hidden, and a man may lose the sense of it, and the actions and workings thereof may bee hindered, but the habit cannot quite be lost.

Even as fire may be so covered with ashes, as no heate, nor light can be seene or left, yet when the ashes bee uncovered and more wood laid to, and blowed upon, it will flame out againe, and shew it selfe both in light and heate. So, as the Sunne out of a thicke cloud againe breaketh out and shineth; or as a man in a deepe swoone seemeth dead, but let him alone, or use meanes, and by and by he comes againe to himselfe : and when he was at worst, one might perceiue a little breath and pulse, &c. So in this swoone of a Christian, we shall perceiue complainings and mislikings of himselfe.

As the trees in winter blowne with

See Down
Christ.
War, ar
part. 13.
cap. 43.
Vse 1.

with strong windes, which yet indeed make them roote the faster, and by frosts and blasts are nipt, which yet hurt not the trees but kill the cankers and hurtfull wormes : and howsoever in the winter they seeme dead, yet in the spring, when the Sunne and showers come, they shoot out, and bud, and beare both leaves and fruit.

And this may seeme to confute those erroneous spirits that teach the contrary, as Papists and Pelagians, who (as other Heretickes) will bring seeming places, and wring them to their owne meaning, and goe against direct and most plaine Scriptures.

2.

Secondly, it serveth for a singular comfort to all true Beleevers : for if Gods Election, Will, love, & our union with *Christ* be strong enough, & *Christ*s prayer heard; then are we safe. Therefore be of good comfort, and be holily secure in respect of the end,

end, only bee carefull in respect of the meanes; and be thankfull to him that hath thus provided, in whose might also we stand.

Thirdly, what an exceeding encouragement and provocation is this unto al, to make them labour to get this faith, which is of that unspeakeable worth? and being gotten, can never be lost more? What endlesse toyle doe men take for that which they are uncertaine whether ever they shall obtaine it; or if they doe, they know not how soone they shall lose it? It would kil ones heart to toyle for it, and when we have it, may straight lose it. But it is not so of Faith, which being once gotten can never be lost.

3.

Fourthly, it also teacheth us what to thinke of the finall fallings away of such as have seemed great in the Church of God namely, that not true beleevers but hypocrites are fallen, who were no better at the best.

4.

But

*How farre
a beleeuer
may fall.*

But least upon this Doctrine any should sucke poyson, and waxe proud and carelesse, I will tell you of some fearefull things, that may make every Christians heart to tremble within him. Besides that decay that I have spoken of in the end of the point of strong faith, a beleeuer may suffer a most grievous revolt, and fall so farre, as may make all that heare of it, much more that see it to quake.

A true beleeuer may first waxe proud (and that usually is the roote of Apostacies and cause of downe-falls) he may I say waxe proud in himselfe, in his knowledge, gifts, and his own strength as *Peter* did, as having had some experience of the power of the grace of God in him; hee may thence come to a carelesse and over-very performace of holy duties, and use of the meanes, thence to a neglect of the meanes, thence to a giving way carelesly to his inward

inward corruptions, without repentance of them afterward for a time, hence he may easily drop into some foule sinne, as *David*, and from one to another: or into a course of base living, which by the continuance of it makes it odious, to wit, to be a companion of base persons, a bibber with those, with whom sometimes he would have beene loath to have spoken with in any familiar manner, a gamester at home and abroad, spend away his time basely abroad, and in wrangling and contention at home, and become a most ill example in the family though sometimes he were so zealous, as that he toll'd on others to goodnesse, even the worst plow-boy he kept; he may come to a carelesse neglect of the Ministry of the Word, Sabbath and other times and places of Gods worship, shunning al good company as much as possible can be. In this he may continue

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long

long with a senseless and hard heart.

Hee may by the occasion of this, come to lose all his sense and feeling of his peace with God, boldness with God, all his credit and in his owne Conscience, with the Church, and become a dead logge to any thing that is good. Yea, hereupon when God shall awaken his Conscience, he may come to horrore & feare, and a wounded soule, not onely not feeling any faith, but even, feeling God a revenging Iudge, ready to cut him off, and give him his portion with hypocrites: he may further (as it usually falls out) have some heavey crosse fall upon him, under w^{ch} he may lie in a feareful case wrestling with it, and the everlasting vengeance of God, yea he may be given up to Satan to be tempted to Atheisme, to blasphemy, impatience, to despaire. And herein he may make all that feare God

God and know him to shake their heads, and grieve in their hearts for him; and he may also set open the mouths of the wicked against him, and become a common scorne on every Ale-bench. Yea, the flood-gates of blasphemy may be broken open against him and the Gospell, and the way of *God* may through his fearefull fall bee exceedingly ill spoken of, and many thereby defiled; and hereby many weak ones may be shaken, & the wicked confirmed greatly in their vile course. Yea, hee may continue long in this case, and yet may recover againe, so as hee may bestirre him; for it wil cost him the setting on, and hot water, and more than ever he did at first: Or he may recover in part, as some piece of his comfort, but ~~not~~ any thing like that he had: Or he may be freed of his outward affliction, but not lightly of both: But he may lie under both, and

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so

so dye in discomfort, though he pray and cry, and never come to a sensible apprehension of mercy againe, and so die, as that it shall be doubted of all hands, even the most charitable, whether hee is gone to Heaven or Hell. And this God will doe, to shew to the world that he will not beare with sinne in his owne, especially presumptuous sinne; and to make all Christians beware, and to tell the wicked that there remaines fearefull things for them.

Oh most fearefull case to heare of ! Would one ever thinke that a Christian could come to this passe ? Yet these things may bee shewed in the examples of *David* and *Salomon*, some in the one, some in the other. The wonderfull sinnes of *David*, his admired horror, compared to breaking of bones, the temporall afflictions sent upon him, & that followed him, (the blasphemy of

of the enemies of G O D by his meanes) and though he by Gods mercy be recovered perfectly, yet he carries the scarre to this day.

But *Salomon*, besides these things in *David*, fell much more fearefully; so that his Sun seemed to set in a blacke cloud. For it is questioned this day by Divines, whether he ever repented or no, or dyed a reprobate. And the Lord hath of purpose left him so without any infallible and evident testimony of his repentance, though wee have Arguments enough from the Scriptures to prove him to die the Servant of God.

Now as this was a foule abasement to *Salomon*, a man to whom God had twice so appeared, a man the wisest of men, and one of the holy men of G O D, whom he used as a penman of the Scriptures; and therefore inspired with the ho-

ly Ghost, as appeareth, 2 Pet.
21.

So what a fearefull fall is this, for a man that sometimes hath had a firme perswasion of Gods love, peace in conscience, boldnesse with God, credit in the Church, that hath provoked on many to good, and now himselfe fallen from all into the contraries of all these? For this is as if a rich man should come to a beggars state. I heard of a woman so rich and so proud, as she having her house neere the Church, would have it laid with cloathes all the way for her to goe upon, and other things accordingly. But she came afterwards to that povertie, as shee would goe up and downe to neighbours to borrow a piece of bread or cheese, being ashamed to begge it out-right; and being sicke, lay basely, but that neighbours brought in some things to lay on her.

Now

Now to a spirituall eye this woefull fall that I have spoken of a Belcever, is farre more fearefull.

Ob. If it be so, then as good or better not to trouble ones selfe about Religion, or the getting of Faith.

Ans. God forbid; for though some one or few may bring themselves to this misery through their carelesse, yet many and most doe, and may enjoy the sweet peace of it till they attaine unto the end of it, even their salvation.

And the worst estate that ever a belcever can come to, yet is better than the best of an unbeleever. We might as well fall wholly and finally as thus farre, and lye so long, but only for Gods unchangeable love and good hand. And therefore thanke we God that hath kept us, when wee have seene others foully fallen.

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Use.

But this use hereof is to be made, to wit, to make all Christians cast away pride, securitie, and carelesnesse and to walke in holy reverence and humilitie. Some having gotten something, and finding some change, boastingly will say; They have now got past perishing; and as for Faith, that they can never loose. But beware, and examine well, lest this prove but a temporary faith, for usually true faith is jealous and suspicious of its selfe. But if you cannot perish nor quite lose your Faith, yet may you fall so far, as may make you a spectacle and scorne to Angels and Men. What if a man shall not bee hanged for his faults? Yet if he be whipt at the Carts taile through divers Market-Townes, set on the Pillorie, and lose his eares, may not this bee bad enough? Therefore beware of pride, and of the negligent and carelesse use of the meanes, and

of

of the neglect of them publike and private, and falling from the society of Gods people, and of giving way to our inward corruptions and lusts, and of any grosse sinne: or if we have dropt into any, let us make hast by true repentance to rise out of them againe. Cling to God and to the meanes, and a conscionable humble use of them. And if you feele any thing contrary, spy it, and shake it off quickly, least yee bee brought by degrees to this fearfull estate.

But what should such a one do that is fallen into this woefull case? It is possible he may be recovered: Or if there be any such in this place, God grant I may speak to your hearts. I am sure I know such. If there be any here that lives neere such, and have had acquaintance with them, I would pray them to finde a time to tell them from mee, nay from the Lord, what you have heard,

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and what course they must take if ever they meane to attaine unto salvariō. These would be help by praiers, especially of those that have beene provoked to goodnesse by their counsell and callings on : and they are to know, that there is a possibility of recovery, as we see in the Prodigall.

To which end, they must abase and throw downe themselves before the Lord ; in the most lowly manner that they can possibly, lying groveling on the ground, kisse earth ; yea, if they could possibly goe under the arth : then they must most humbly confesse and rippe up all with a most heavy heart, judging and condemning themselves to the pit of hell, and worthy to bee cut off for ever : yea and aggravate their vile sinnes by Gods great mercy shewed to them above most men.

Then must they lye downe under the hand of God, being content

tent and willing that God shold doe with them in correction as he pleaseth: yea, they must cut themselves (in holy revenge) short of some of their lawfull liberties, and never leave crying and pleading, till they obtaine some little hope.

And if they feele but the least moving of the Spirit and comfort, Oh they must bee highly thankfull, and follow it till they have obtained it in greater measure. Neither must they thinke to speed soone, but if they can after long time, they have cause to think themselves happy; neither is it like that they shall find God easie to be entreated and found of them, who have so much provoked him to just displeasure, if with much adoe and long earnest seeking, comfort be obtained, they may think themselves happy and wonder. Then must they for ever after abstaine from the very appearance of e-
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vill, and cling to the meanes
and suspect themselves, even in
their best duties, lest ever they
should decline againe, seeing
then their case would bee worse
than ever it was before.

CHAP. VIII.

*Whether a man may know
that he hath Faith
and how?*

Whether a
man may
know
that he
hath faith
and how



Having shewed
what faith is, the
causes, meanes,
degrees, and pro-
perties of it, it
now followeth, according to the
order which I have propounded,
that I should set down the signes,
by which examining our selves,
wee may certainly know whe-
ther we have a true faith or no.
But because it is a thing which
is not granted of all, that a
man may ordinarily attaine to
this

this knowledge; therefore before I come to shew the companions fruits and signes of faith, whereby every man may try and examine himselfe whether he hath true faith or no. I will first handle this question, Whether a man may attaine to this knowledge? that I may not seeme to beg the question, or to ground the following discourse upon an uncertaine supposition; and first I will prove that it is possible, and then how it may be done.

First then, it may appeare that we may certainly know whether we have true faith, because the Apostle bids us *try our selves whether wee bee in the Faith*: which he would not have done if it were a thing that could not be tryed and knowne; yea he addeth further in the same place, *2 Cor. 13. 5. Know you not that Iesus Christ is in you, except you be reprobates?* Again, in *2 Cor. 2. 12. The Spirit of God leaves us not*

not to doubtfull ghesies, what things God hath given and wee received, wherof faith is one and a principall, but would have us certainly to know them, as 2 Cor. 3. 12. Wee have received the Spirit which is of God, that we might know the things that are given to us of God, 1 Iohn 2. 3. Hereby we are sure we know him, that is, beleeve in him.

Of this certaintie of knowledge we have also examples; as of David, P/al. 116. 10. *I beleeved, therefore have I spoken*: Of Iob, Chapter 19. 85. *I knew that my Redeemer liveth, &c.* And of Paul, 2 Tim. 1. 12. *I know whom I have beleeved, and Rom. 8. 38, 39.*

Ob. Yea, but these were extraordinary men, and knew it by extraordinary revelation.

Ans. No such thing; for the Apostle Paul telleth us, 2 Cor. 4. 13. that we have received the same spirit of faith, that is, he and

and the rest of God Church and Children; Also the Eunuch, *Acts 8.* knew he beleeveth, seeing he professed his faith, and desired Baptisme for the confirming therof: So the blind man, *Ioh. 9. 38.* faith, *Lord I beleeeve.* So also this appeareth by the manner of making the confession of our faith; *I beleeeve, & so forth:* wch sheweth, a man may know that he beleeveth. Againe, if a man may bee assured and know that he shall bee saved, (which I have proved before) then hee may know, he hath Faith, seeing there is no salvation without it.

And who can thinke that God would work so necessary a grace in his, and they shall not know it? For what comfort then were there of it.

And finally, is this wrought so secretly, and lies it so still in a man that hath it, that it can not be discerned?

Ob.

Ob. The heart is deceitfull, therefore who can know that he hath Faith?

Ans. True, the heart of an unregenerate man is deceitful, & a double false heart: but in a regenerate man his heart is made new and true, a single and simple heart, *Isa.* 38. 3. And though a regenerate man cannot know his heart in every particular, and every winding thereof in smaller things, yet in all maine and essentiall things he may know how it is with him, especially being willing to know as the servant of God is. Cannot a man be truly said to know his house, that knowes all the roomes of it, though some odde hole under the staires, or lobby in the top of the house bee unknowne to him?

Ob. Many have thought they have faith and yet had not; therefore we may be mistaken as well as they.

Ans.

Ans. This proves nothing, because some have beene deceived, therefore no man can tell. Though some man dreames he eates and drinkes, or is greatly rich, and waking findes it contrary, and that he is poore and hungry: this proves not but that he that hath meate, and drinke, and riches, knoweth he hath them, and is rich. Though one in Bedlam besides himselfe, having got a little Piece of Paper in his hand, falsely conceits that he can shew all kinde of learning out of it, as once I saw, and that he is wiser than all the learned men in the Country, this lets not, but that hee that is truly learned may know that he is so.

And why is it that some thinke they have Faith, and have not? It is because they be willing to deceive themselves, or else they might know, but either they will not try at al, or els so slightly they wil try themselves, or be tried of
such

such as cā not or wil not try them to the purpose: now doth this let but that they that are willing to try, & throughly try themselves, & be tryed of others that be skilfull, but that they may know?

Some have deceived themselves and others a long time, as *Judas* and many others, who yet if they would have throughly tried themselves, or dealt truly, and submitted themselves to others tryall, might have knowne: but not doing so, no marvell though they be deceived.

As for example, some counterfeit coyne is so like that which is good and currant, as that it is nat easily discerned (as they say there is much counterfeit gold abroad now, brasse underward but double guilt on the out-side) now, if this be not tryed at all, or by one that toucheth it lightly, so that it goes not through the guilt it may go unknowne: but if this bee brought to a skilfull Goldsmith,

smith, and tried thoroughly by the Touchstone, it may be knowne. And so it is in the tryall of counterfeite Faith.

Ob. Some that have Faith, yet make great question and doubt whether they have it or no, nay cannot be perswaded they have any at all. And therefore it is not a thing that can certainly bee knowne.

Ans This particular proves not against a generall, some know not, therefore none doe know, &c.

It is true some that have true Faith, yet are not sensible of it, and know it not. They know they have beene about it, but know not certainly that God hath wrought it. And these be of two sorts; first, novices who being newly come to Faith are not acquainted with the worke of God, and are therefore jealous and suspicious of themselves, as all true Beleevers are: yet this makes

makes not but that Christians of more standing, and that know the fruits of Faith, may know they have it; and so shall they in time. As *Samuel* was at first unacquainted with Gods voyce, and being called by God, went to *Eli*, but afterwards he made answer to God, when he called him, as knowing that it was his voyce: So these having some answer, & comfort from God, thinke it is but some delusion of the Devill, or of their owne heart; but upon better knowledge & experience, they know assuredly that it is God, who hath spoken this comfort unto them by his Spirit.

The other sort are beleevers that bee in some great and sore temptation, who have knowne that they have had Faith, but now indeed make doubt of it; and in their owne feeling have none. Yet this makes not, but that they that bee in no such temptation, do know their faith; And

And that these also in time, when the temptatiō is over, shal know it againe. As for example, A man by accident having gotten a great blow on the head, or being in some fit of a burning Ague, knoweth not what he saith, or doth, or hath; yet others that be not in this case may & do know, and so shall he againe, when his fit is off, & he come to himselfe. And so also it is with some Christians, when they are in the fit of tentations, or spirituall desertions, they cannot judge of their state, but when these are over, then they are able to discern it. Therefore I conclude, that a man may know that he hath Faith, if he have it, though not every one can at all times.

And this serveth to rebuke them that know not whether they have Faith, yea or no, but are content to goe by *thinkes* Goe from one end of the Church to the other, and how few can
make

make a wise answer to this question, *Have you any faith?* I hope, or I thinke I have, will some say. Doe you goe by *thinkes*? Do you but *think* so? what, is it because you cannot come to know? what a shame is this, that you suffer a necessary thing to hang by the eye-lids? what if God had taken you away, or deeply visited you would (*thinks*) have comforted or carryed you through? Doe you but *thinke* so? I *thinke* you may perish for all this. Yea, have you beene long at this passe, and doe you but *thinke* so, and yet are therewith content? then I do not *thinke*, but am sure, that you have no faith at all: for if you had any, you would not be content with *thinkes*, but desire to make it sure.

Some poore, weake, yet true Christian, is not indeed certaine of it, but yet they faine would be and are not content to continue in that case.

You

You goe not by *thinks* for your evidence of your house and land: or if you did so sometimes, yet hearing of some claime laid to your land, you have searcht it out, and had counsell; And now you say, I have them in my boxe lockt up sure, I feare no man: So saith a true and wise Christian, *I have my evidence here layd up in my heart*, I would be loth they were to seeke now.

2. It serverh also to rebuke them that deceive themselves by thinking they have faith, when it is nothing so: what, is it because they could not know? If they be deceived, it is the devill and their owne hearts that have deceived them, for God hath provided that they might know.

But people are willing to bee beguiled, else they would trie better. Now what madnesse is this to deceive ones selfe in that whereupon lyes our utter undoing?

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Use 2

Use 3.

3. It serveth likewise for instruction to all, and to teach them to take paines to know out this matter.

For hath God beene so gracious, as for our comfort to give us meanes, by which we may know assuredly how it stands with us, and shall we be slothfull and negligent in the use of them, and so hinder our knowledge and assurance?

4. The fourth use respects those that know, and can well prove they have Faith, (let them be highly thankfull to God that provided such meanes, whereby they are come to this blessed estate, and hath made them also so happy as to know it) oh what a jewell is this, so to know that they are in the state of grace, that they are the people of God, and that all shall turne to their good here, and to their everlasting salvation hereafter, seeing hereby they are fitted to goe through prospe-

prosperitie, and adversitie, life and death!

And for them that have Faith, and yet for unskilfulnesse, by reason of their small experience, never knew it, or by temptation have lost the feeling of it; They are to know, that it may bee so, they know it not, although they have it: For as many Children have right to land, that know not of it, so is it with them in respect of their heavenly inheritance.

So likewise the other intemptation, must yet for awhile be judged by others, rather than by themselves, which if they doe, they shall come to see it with their owne eyes shortly, if they diligently use the meanes to attaine unto it.

And thus having proved, that we may come to this knowledge and assurance that we have a true Faith: I will shew in the next place, how wee may come to know it, setting downe those in-

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*Of the
Signes of
Faith.*

fallible marks and signes of faith, upon w^{ch} we may safely ground our knowledge. We may know that we have faith by the antecedents and consequents thereof; by the causes of it, & the effects, by what went before it, and by what doth follow and accompany it; and by considering both how it is wrought, and how it worketh.

And in this disquisition we are to know that wee may have the best judgement hereof, not by one of these alone, but by considering the altogether. For if we judge only by the fruits of Faith (as most doe) and never looke to the causes, meanes, and manner of working of it, we may be deceived, seeing an hypocrite may doe many things which might w^{ch} beseme a beleever, and go far in many duties, and in the reforming of many outward evils, and yet in the meane while is utterly destitute of a true justifying Faith.

Faith. And many times the fruits in a true Christian be so weake, especially at sometimes, and in respect of our owne feeling, as if we goe by these only, hypocriticall and counterfeit Faith will be taken for true Faith, & true faith counted no faith. But when we conjoyne them, then both give evidence each to other, and both together give such strong & certaine assurance to him that hath them, that they cannot deceive him. And therefore it will doe well, if we joyne these one with the other.

If one can goe along with them all, though it be but weakly, yet hee shall have better evidence than he that hath but one or two, though they seem to be in a greater measure, and nothing of some other at all. For hereby many deceive themselves, whilst they goe by halves, snatching up some things, and nothing at all in many other. First then we will exa-

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mine

mine our faith by the causes of it. If a man bee brought along to Faith by those steps that GOD brings his to Faith by, that is a good evidence that he hath faith. As if a Man be going to a place, and hath beene told by one skillfull in the way, that he must goe by such a Church, then by a trust of ashes, and a foure way leete, then by such and such a marke: If he goe by these one after the other till hee come to the place, he concludes that it is the place, because hee came by every of those marks which before were told him: Not by some one or two, but all of them one after the other; and not by things like them, but the selfe same he was told of. And so also we may be assured that we are come to have true Faith, when we can discern in us the marks and signes of it concurring together.

The steps by which God bringeth a man to Faith by the working

king of the Law and the Gospel, I have handled at large. I now referre them to three heads, Illumination, Humiliation, and Desire after Christ. First for Illumination; God enlightens the understanding with the sight and knowledge of the miserable state wherein wee stand by reason of sinne and punishment, and our unabilitie to get out of it of our selves. And this not only in generall, but particular, that that is my state. And then by the Gospel enlightens him with the knowledge of the doctrine of Redemption by Christ, as, that God hath of his free grace appointed a sufficient meanes of salvation by CHRIST IESVS, and that by his death, and sufferings, and obedience, &c. And that he hath done this, though not for all, yet for all beleevers, and onely for beleevers; and that he may have his part in it, if he can beleeve: And though this bee but small,

R 3

yet

yet it is the first step, and not to be left out; For many come not thus far. As for all ignorant persons that know not these things in some sort, they have no Faith; And if they thinke they have it is a vaine shadow, and no such matter, nor possible. And therefore ignorant persons must bee rowzed up to know these things.

Next, God humbles all that he will worke Faith in; and first he smites them with terroure by the Law, for the miserable state they see and feelee themselves in, and casts them downe, though not all in like degree, as I have said before: Then the Gospell offering mercy, and speaking so kindly to all, though never so bad, if they doe not exclude themselves, this breakes the heart with griefe for sinning against so patient a God, as God hath beene to him all his dayes of rebellion, and that now offers him mercy. Thus he is in a holy despaire of any helpe or good

good in himselfe, and is ashamed and confounded in himselfe, willing to take any course that God shall prescribe him; saying with the Iaylor, *Act. 16. 30. What shall I do: to be saved?* But resolving never to goe backe to his olde course, or to doe as he hath done. And thus he is cast downe, weary, sicke, and lost.

Thence God brings him to a desire after Christ, and to have pardon in him, and the favour of God. Not a cold, lazie wish as of *Balaam*, that he might die the death of the righteous, without any eudeavour to live their life: But the panting of the heart, sighing, longing, and groning, as the Hart brayeth after the River of waters, *Psa. 42. 1.* w^{ch} inward longing and desire of the heart, is exprest & uttered by humble confession & cōdemning of himselfe, and with earnest cries for mercy, as we see in the example of the Publican and the Prodigall.

R 4

And

*Ezra 5. 6.
Dan. 9. 7.*

And then he further worketh in him that hungrier after Christ and thirsting, that can abide no delay, but breaketh through stone-Walls, useth all meanes of obtaining CHRIST, and preferres him before all the World. And maketh him willing and ready to sell all, to buy the Pearle, that is, the most profitable or pleasing sinnes.

Use.

Now let us try our selves faithfully, by these two latter signes, and the particulars of them, and as our heart maketh answer, so make use of it. If we cannot deny, but God hath thus dealt with us, then who dare speake against this? And therefore if this be your case, you must take knowledge of it, and be comforted, seeing they are much to bee blamed, who though they cannot deny, but that it hath beene thus and thus with them, yet still doubt they have no Faith, and thinke that they never begun right. For
what

what would these have to terrifie them? Is there any thing more sure to be built on than the word of God? And be there not many promises made to such? And will not this serve your turnes?

It is true I grant, that it is good making sure of the foundation, and herein one cannot bee too carefull; yet when it is well, it is well. If one have digged to a firme bottome, and cast out all the light earth, and then have layd the foundations and ground-fells of his house, and every body, and even skilfull workemen say it is well, shall one yet goe and pull it up againe, and say one cannot be too carefull? Such an one may justly be thought weake and childish: So is it also in our spirituall building.

There are therefore two extremities here to bee avoided; the one to be carelesse in laying a good foundation; the other out of needlesse scrupulosity to spend

R 5

all

all our time and paines about it; and never to goe forward in the building, that we may finish it. And at this passe the devill holds many a long time, which is very unprofitable, and they complaine of their dulnesse, and many other faults, when this doubtfulnesse and unbeliefe is the maine cause thereof.

But where these proceedings have not beene (as in how few are they to be found) there is no Faith; and therefore such remaine in the state of condemnation to this day. In which case there are very many remaine at this day, seeing few be humbled; Many continue prophane persons; others only civilly righteous persons; and some are only slightly humbled, and having got comfort, are never more grieved, whereas a true beleever even after faith, grieves still for his daily sinnes, whereas these thinke it enough that they were once grieved,

ved, and therfore now grieve no more for their daily trespasses. How few can be brought on their knees? Or to trouble themselves in comming to a holy despaire in themselves, and how few come to bee teachable, or to make an holy use of what they have learned?

Oh they are too jolly, they cannot away with any such sad matters; and will they reserve it, till they may have it in hell, world without end.

How few also (as it might easily be shewed) are they that come to any other desire after Christ, except lazie wishes? For why? they have no sense of their owne misery.

How few come to those humble confessions and heartie cryings to God for mercy, but content themselves with that late & lazie *Lord have mercie upon mee?* Some feeble in themselves flashings at starts and fits, after a stirring
Sermon

Sermon, or after they have beene in the house of mourning, or seene some heavy hand of God, or are in some affliction: But how few attaine to that high prizing of Christ, and that thirsting after him? Oh no, they prize at too high a rate, other baebles of profits and pleasures, to make high account of Christ. Others will, as farre as they can, have Christ and the world together, but if they must needs part with one, they will leave Christ rather than the world.

And whereas Christ requireth that they should sell all to purchase the pearle, they will part onely with some but not all, and so God and they part. And surely well worthy is he to lose his part in Christ and all his benefits, that prefers any lust before him and the favour of God; These set too base a price on Christ, ever to have any part in him.

And here we might well take
occasion

occasion to lament the misery of most people, whom God hath made happy in the meanes of Faith and salvation, onely they make themselves negligently and wilfully miserable, for want of grace to make use thereof. Here then such people are to be exhorted that they would bethinke themselves, and while life and meanes of grace last, that they lay about them to be possessed of this invaluable Pearle, which if they get, is sufficient to make them happie alone, and if they misse it all things else will doe them no pleasure.

By the plentifull meanes which through Gods mercy we enjoy, he maketh us more happy than most of the world. But by our owne carelesnesse and contempt we will make our selves more miserable than they. The Lord open peoples eyes.

Moreover, we may know that we have a true Faith by the companions

*See Gouge
on the Eph
6. 17. in
the point
of Faith
And Ro-
gers Trea-
tises of the
8. Com-
panions of
Faith.*

panions and fruits of it, which I will here briefly goe through. Some be markes and companions of a faith that hath attained some degree and strength. And in this number is peace of conscience, which if it be sound, is an evident signe of a strong faith, as might (if it were needfull) be shewed at large. For it might be proved by Scripture, that Peace comes from beleeving, and that it must needs bring strange peace, where trouble was before. And howsoever there be a counterfeit of this peace in hypocrites, yet when tryals & temptations come, it will soone vanish, and so easily be discerned from the true peace of the faithfull.

And joy of the holy Ghost *unspeakable and glorious*, 1 Pet. 1. 8. Also thankfulness to God, as Ps. 116. 12. and Psal. 103. 1. Now what counterfeit of it is in the hypocrites or wicked, and how it differs from their joy, and how

how it may be interrupted: How also we are to admire at the unspeakeable goodnesse of God; both for the greatnesse of the mercy, the rarenesse of it, seeing it is granted to so few: also at his daily bearing with our weakneses and faults. These are points already handled by these Authors I last quoted, and therefore for more brevitie sake, I referre the Christian Reader unto them.

Another companion of a strong Faith, is bold confession of the name and truth of God, even before the enemies thereof.

Also contempt of this world, willingness to die, and longing to be at home with the *Lord Iesus*.

But besides those markes of a strong faith, there are other signes of the small measure of true faith. And here me thinks every mans heart should worke in his belly while he is reading or hearing them, for feare he should be shut

shut out by them, therefore marke them and try your selves well & thoroughly by them.

First, a purified heart, *Act. 15. 9.* and a change wrought in it from the love of all evill, to the love of God and all his commandements.

Secondly, a reformed life in one thing as well as in another, little as well as great, to God as well as to men, secret and openly, and that not by fits, but at all times, in earnest endeavour at least.

Thirdly, love to God, declared by our care to please him, our feare to offend him, our griefe when wee have done amisse. And also love to them that love God.

Love for his sake to all men, and even an endeavour to love our enemies.

Now this love towards others is declared by doing good unto them according to their need o

our

our owne abilitie, and by forgiving them that wrong us.

But especially we shall shew that we have a lively Faith, by loving the Saints in whom Gods Image shines most, and who are most deare to God, and from whom we may get most good.

And those that bee not yet, to seeke to winne them on, especially them under our care, or such as are neere to us; as parents their children, and children sometimes their Parents, one neighbour another: as *Mat. 9.* that invited his fellow Publicans to meet our Saviour Christ at his house, and *Act. 16* The Iaylour that called in all his family to the preaching of *Paul* and *Silas*, *Psalme 51. 13.* Then shall I teach transgressours thy way, and sinners shall be converted unto thee, *Isa. 2. 1.* So *Philip* being called findes *Nathanael* and bringeth him to CHRIST, *Ioh. 1. 45.*

Another signe of Faith, is when those

those that beleeve have an earnest desire after more Faith, and therefore a care to use the meanes for that end and purpose. For finding themselves weake, and the devill busie in opposing their faith, they desire to have it strengthened and having gotten some assurance, they desire a stronger; as *Gedeon* beginning to beleeve, asked a signe and then another, as the *Eunuch*, *Act* 8. & having tasted so sweet a thing, they desire more of it: And therefore they long for the meanes from Sabbath to Sabbath, Sacrament to Sacrament, and for good company.

Also true Faith is jealous of it selfe, and desires to try it selfe: and is willing to be tryed by others: and the most searching Ministry pleaseth him best that hath it, or the Minister or friend that will sifte him most thoroughly.

Use.

The use is, that every one of us trie

trie our selves, by these signes :
And if our hearts can say in Gods
presence without dissembling ,
that both God hath thus brought
us along, and then that we finde
these Companions last named,
then know, that GOD hath
wrought true Faith in you, and
done that for you that he hath
done for few, that ever were,
are, or shall be, and that which
is of more worth than the whole
world. Take knowledg of it that
you may be thankfull, and com-
fort your selves : You shall have
enough to doe to nourish it, and
walke worthy of it, and to goe
through this evill world, though
you doe not stand with ifs and
ands, being doubtfull and uncer-
taine whether you have Faith or
no. The Devill labours to hinder
you from proceeding, seeing he
could not let your comming thus
farre. It is a great hindrance to
profiting, when people are not
resolved whether they have yet,
any

any Faith: If you can abide the weight of the sanctuary concluded upon it, you can have no surer ground to build on than the Word of God.

You complaine of dulnesse, ~~when~~ your selves are the cause: for what life to or in duty can there be, where is such doubting of Gods love, and your good estate in grace? where these things be, know that there is true Faith. Men doe not gather Grapes of thornes, nor Figges of thistles, *Mat. 7. 16.*

Use 2.

Againe, if there be no Faith, but where these antecedents and consequents be, then I testifie to the world that there is very little Faith in the Land of *England*, as might easily appeare, if I should goe over the severall fruits of Faith before specified. For how few have purified their hearts? How few have any earnest endeavours, or any hungry or thirsting after Christ and his righteousness?

ousnesse? how many have their hearts fraught with the love of all evill? how few either reformed at all, or but where they list, and by fits.

And yet whosoever lives in any one knowne sinne, let him know to his face, he hath no true Faith. By which it appeareth, that there be but a few beleivers; the more shame for them that have had all these meanes.

How few are there that love their neighbours, seeing all contraries to love abound, as hatred, debate, oppression, deceit, wrong doing unmercifulnesse, revenge, backbiting, slander? and as for love to the Saints, that they doe indeed as a dog loves a pitchfork seeing they cannot of all lawces abide them.

As for desire after the meanes; a Sermon, or no Sermon, Sacrament, or no Sacrament, all is one; and for being examined, they wil none of that, no, they doe not meane

meane it. These have a Fig-tree, but it will bee cursed because of the barrenesse.

Well, many talke of Faith, but assuredly it is but as Saint *James* saith, a dead faith, that will doe them, as little pleasure when time comes, as a dead Horse will him that hath a long journey to ride.

Ob. Oh, have none Faith but such as you talke of ?

Sol. It shall be as the Lord will; and as he hath set downe in his word: where these signes be not, assuredly there can be no Faith.

True faith is a Lady or Queene, attended by a great traine of many excellēt vertues: shew me thy Faith by thy works, shew a great Lady by her traine; Even this great Lady *Faith* by that great traine of graces, with which the Apostle *Peter* saith it is attended 2 *Pet.* 1. 5, 6, 7. Vertue, Knowledge, Temperance, Patience, Godlinesse, Brotherly kindnesse, Love,

Love, &c. Therefore that Faith
the world talkes on, which is but
a formall profession of Religion,
without all power of true god-
lineſſe, is but a requiſh Faith that
goeth alone baſely, or a ragga-
muſſianly Faith that hath a ſorry
ragged reformation, and ſome
ſhews of ſome vertues, but none
found and ſubſtantiall. The times
that we have lived in, & enjoyed
the Goſpell, may challenge more
than ſuch a vaine Faith, which
the ſmalleſt meanes and the dim-
meſt times might have wrought
and challenged.

C H A P.

CHAP. IX.

*Of the Lets and Impediments
of Faith.*

Of the
lets and
impedi-
ments of
Faith.



AND thus much
of the signes of
Faith : now it
followeth in the
ninth place, that
I intreate of the
Lets and Impediments, whereby
men are usually hindred from
attaining unto it. To which end
we are to know, that there bee
many Lets within and without
men to keepe them from Faith;
and so great, as few ever attaine
it. True it is, there be many helps
to faith, especially in these times,
and to us above many others :
For innumerable numbers there
are in the world abroad, who
have no meanes at all.

They before our *Saviour Christ*
comming saw all in types and
shadowes

shadows, and therefore but dimly, and were to beleeve in a *Messiah* to come, whom they knew little of. They in our Saviour Christs time had small helpes in comparison of us. It was a worthy Faith in them that beleeved in Christ, when he was in his swadling clouts, as old *Simeon* and many others. Also in them that beleeved in him when hee went up and downe as a man of no reputation. But you know Christ to be dead, risen the third day, ascended into Heaven, and sitting at the right hand of God in unspeakeable glory, having overcome all his and our enemies: and therefore now it is much more easie to beleeve than in those dayes; And also we have the new Testament Christ come out of his Fathers bosome, all things so cleere and plaine, plentifull promises, and heaven (as it were) set open: wee have the Word and Sacraments, wherein

S

Christ

Christ is crucified before our eyes; the Ministers of God beseeching us to be through Faith in Christ reconciled unto God, 2 Cor. 5. 20. We have also many worthy examples of beleivers gone before us, Martyrs & godly Men and Women among us, that lived and died in the comfort of their Faith, and are gone to rest: Many examples likewise of the fearefull judgements of GOD against unbelievers. Yet there be also many lets to Faith, and these both from our selves, and also from the Devill, and the World.

The first Let is ignorance, a strong and invincible bar, seeing there cannot possibly be any true faith without competent knowledge of the principles of Religion. This is very common, sometimes through the fault of Ministers, that either preach not, or very seldome, or after a flanting manner, soaring aloft above the peoples

peoples capacitie, and not stooping to their weakenesse, or not catechising and opening in order and handling the grounds of Religion, without w^{ch} it is almost impossible for people to come to sound knowledg, some also from the people themselves; for if Ministers were more defective, yet there is light in the world, and men might with paines get knowledge: and therefore peoples ignorance is affected & wilful. Some care not for coming at the Word at all; the rich have Oxen, Farmes, Pleasures to hinder them, the poore sit by the fire, or lie in bed, or if they come, they sit and sleepe, or looke up and downe, not minding what they heare, and so the Devill steales it all away. Some never think nor speak more of it, when they be out of the Church.

In which regard the Ministers of the Gospell are to be perswaded, for the love of God, to have

S 2

a care

a care and compassion of the peoples soules, in assurance of a blessed reward, and to take paines, and wise and fit paines too, that so if the people get not Faith, yet the let might not be in us.

For the people also, they are to be perswaded to rouse up themselves to the getting of knowledge, that so they may be fitted to attaine unto Faith.

The second Let is the light esteeming of the Gospel: As there are few that be cast down by the Law, or be moved, so they make as light account of the Gospell; it is not precious, nay scarce welcome to them. They thinke that **G O D** in offering salvation by Christ, and tending the promise seekes his owne good and not theirs, and that God should bee beholding to them, if they receive the Gospell, rather than they to God for making such an offer; whereas they should fall downe & blesse the Lord that ever such tydings

tydyings should sound in their eares.

3. Some thinke it impossible to be assured of the forgiveness of their sinnes, and of salvation; and therefore never goe about it. This is but their owne wretched lazinesse, furthered by Sathan; for it is nothing so. The impossibilitie lies in nothing but in themselves; if their proud stomackes could but stoope, & come downe and see and feele their vilenesse, and to goe out of themselves, & to seeke for salvation by Faith in Christ, and could but renounce all their beloved lusts, it would be possible enough, yea easie; but that they will not doe. But hath not God commanded us to *give all diligence to make our Election and Calling sure : 2 Pet. 1. 10.* And is it not then our owne fault if we neglect it?

4. Some thinke it not impossible, but exceeding difficult: and therefore like the sluggard that

S 3

will

will not put his hand to his mouth, nor out of his bosome, nor goe out into the cold to provide necessities for the preserving of his life, dieth and perisheth in his sloath; so is it with these lazy Christians in this case, whereas the difficulty (there being a possibility) should but whet on their desire, especially seeing it is for a thing infinitely of value, and more worth then all their paines which they take for the obtaining of it. See what difficulties men goe through by Sea and Land for a little pelfe, and shall wee be lesse painefull in seeking for the rich Treasures of spiritual grace and heavenly glory?

5 Some thinke it needlesse, because they suppose that they may be saved without so much ado. A good hope will doe well they say. But if troubles & death come, they shall finde all the assurance they can get, little enough to carry them through, yea to
helps

help them to mortifie their lusts, corruptions, and carnall affections, or to continue them to a good course.

6. Some be conceited of their own righteousness, and so think they have no neede to labour much after Faith in Christ: like the Laodicean and Pharisee, and the young man in the Gospell, *All these have I kept from my youth.* The civill man thinkes to be saved by keeping touch, living orderly, keeping his Church, and paying every man his owne, and by being liberall in giving almes to the poore: & therefore thinks himselfe in case good enough, without going out of himselfe, or making much ado: what shal they neede the Gospell that can keepe the Law? Or if they fayle in some things, yet by that time God hath set the good against the bad, they hope there will bee no great oddes betweene them.

S 4

But

Phil. 3. 8.

But these men must know and confesse their civility and carnall wisdom and righteousness to be Dogs-meate and abominable in Gods sight, & cast it all down, as *Paul* did, or else they shall never finde mercy with him as he did. Nay friend, God hath put in a strong barre against a mans own righteousness, so that there can bee no going to heaven that way. Dost thou boast of a filthy clout?

6. Some are so prophane, as that they will not be stirred by all the terrours of the Law, and so goe not one step to Faith.

Some are cast downe, but weare it out againe, being utterly impatient of the paine and burthen.

Some beginning to sorrow somewhat for sinne, as soone as they seele any, straight cast the whole burthen on Christ, and so never tarry till they come to hunger and thirst after him.

Some

Some seeming contrite, and having many good parts, yet stand with God for a little, and will not part with some one lust, that spoyles all. And these never buy because they will not come to the full price, and God will abate nothing of it.

S. Some thinke if they should begin, they should never hold out; and therefore that they were as good not begin at all. But let such get forth first, & make some entrance into the course of christianitie, and then take thought for the other after.

9. Some thinke they must not only part with their beloved and profitable sinne, if they would come to this Faith, but also that they must take paines to take up a strict course of godlinesse, which will require much labour, and abridge them of many delights and profits, of which they cannot thinke with any patience. And will not thinke you,

the pleasure, comfort, and benefit of Faith pay for all these, and make you great gayners by the exchange?

10. Some thinke they shall be mockt, reproacht, and scorn'd as Puritans, cast off by their friends, huncht at, and jussled to the walls, of which disgraces they are utterly impatient; & the love of the friendship of this world is a great let to many, *Iohn 5. 44.* And indeed in it selfe it is no small matter to endure all these, if we have no other strength but our owne naturall abilities.

But to these I give this answer, if thou gettest favour with God, whosesoever friendship thou lovest, yet art thou happy. If thou lovest preferment, or beest jussled and despised in the World, yet thou must rejoyce in thy gaines by Faith; for the time will come when they that doe it, will wish they had beene thy halfe.

This vile amitie with the world

is

is the enmitie of God, Ia. 4. 4. And he that wil have the worlds good will, let him know, he can never have *Gods. We cannot serve God and Mammon, Mat. 6. 4.*

The Devill also will lay in such a number of objections, & stumbling blockes, as wee cannot passe by without some paines and difficultie. As he will set before us the falls of professours, and the variety and difference of opinions in points of Religion, which are among those that professe Christianity. Seest thou not will he say, that there be some of one, some of another opinion? some think that we may be assured of our salvatiō, some say nay: Therefore never trouble thy head with any thing at all, follow thy businesse and live quietly. Also thou seest that most Noble-men, Gentlemen, and great ones, trouble not themselves with any such thing, nay many Preachers and learned men live at their plea-

Devill.

pleasure; & therefore be not thou so precise, nor make such scruple.

Also he labours to keep the faithfull preaching of the Word, from a place or people, or at least to make it ineffectuall. Also he makes them beleeve that they have it when they have it not, but onely a temporary Faith of presumptuous conceit.

The world.

The temptations also of the World are great lets to Faith. First the love of the World, and eagernesse after it, lets many from Faith. And how excellently well might many doe, if it were not for the world? But that must goe forward, whatsoever the word, Sacrament, Sabbath, or any thing else doth that concernes their soule. They have no leysure to set their hearts on these, for their many and great imployments. Or if they beginne, the World puts it out againe, and choakes the word, and every good thought.

More.

Examples.

Moreover, the small number that labour after faith or take any such paines to get it is no small let to the obtaining of it; two in a Parish, and three in a Towne, one in a Hamlet, and for a man to goe alone, and to be a wonder in *Israel*, is a thing much against the hayre.

To goe against the streame is hard. But if you wil needs follow the multitude, you must speed as they doe. You should know that the way to heaven is strait, and few finde it, and so bee content to goe alone to Heaven rather than not at all.

Their bad counsell likewise is another great let: For they that give ill example be as bad of their tongues as in their lives, being ready thus to baite & taunt you. Oh you be so precise, and shall no body be saved but you, and a few more? what is become of our fore-Fathers, who made no such ado, and yet I hope you will not say,

Counsell

say, but that they are saved? And what shall become of Lords, Ladies, Gentlemen, many Ministers & learned men that do not thus, and of most part of the people? You will bee wiser than all your neighbours.

This is I confesse no small thing to beare and resist. Many of good hopes have from this a great let in their way. Some come flattering, some perswading by worldly wisdom; and will bee incensed to anger if you hearken not unto them.

Persecution.

If these prevaile not, thus then they rayse up Persecution, and as hard measure as the times and lawes will give leave.

Use I.

I. No marvel then so few come to Faith. One would wonder in some respects that all should not believe to whom the Gospell is preached, considering the great power of the word of God, and the equitie and mercifulnesse of it, & the forcible reasons it useth to

to perswade men: as telling men
first of their forlorne and damna-
ble state they are in; then of a re-
medy, and that so sufficient a one,
and none excluded, but they that
shut out themselves, whatsoever
their sinnes have beene, and to
be had in grievous penances, or
upon hard conditions, but onely
by beleeving, that is, forsaking
our selves and laying hold upon
CHRIST, whereunto it ur-
geth by such strong reasons from
the deadly danger of not belee-
ving, and the certaine reward of
eternall life, if we doe beleeve;
In these respects one would won-
der all should not beleeve. But
again if we consider the wofull
deale of opposition that is in a
mans heart against Faith and con-
version, blindnesse, hardnesse, un-
beliefe, rebellion, love of sinne,
hatred of good; And what pull-
backes the World affords of all
sorts, and how mightily Sathan
doth oppose it, then wee may
won-

wonder that they come to beleeve.

2. If any will come to Faith (which they must doe, or else they shall never come to heave) then make account to have lers enough, and to meet with an Army of hindrances: and therefore provide your selves accordingly, and bee couragious and resolute; for if any thing will hinder you, you will never come to Faith.

And let them in whom this true Faith is, praise GOD and wondring at his gracious bounty make much of it. Let this be the second use, admiring his mercie that hee should keepe us thorow so many lets.

Let nothing hinder us from getting Faith, for then we lose our soules, therefore resolve to breake thorow all, and bid the flesh, world, Devill stand backe, casting off feare, and favour, leaving off beloved sinnes, taking paines in the godly life, with the
rest

rest of this kinde, which let and hinder many, because they doe not shake them off.

And know that if every of these lets be well weighed, they will appeare to be but toyes, shewes, & fray-bugs and not of moment, if you looke over them, and consider of them in comparison of the argument that might leed us to the getting of faith, we should therefore breake them off, as *Sampson* the cords, and take leave to save our selves. But if we be tyed by these as a drunken man is hang'd many houres by a bush in his path, it is a signe that we are left of God to be snared and taken, for they that are of GOD stride over them, and like *David* leape over a wall, and are content rather to goe alone to Heaven, than with company to Hell. Yea though we meete with persecution, let it not hinder our Christian course, seeing all that will live godly with Christ, must suffer persecution.

secution, and if we suffer with him,
we shall likewise raigne with him,
2 Tim. 3. 12. and 2. 12.

But rather seeing God hath gi-
ven us so many helpes, let us use
them carefully, and listen to Gods
reasons which he useth to move
us to Faith, which be weightie;
as, his high esteeme of it, his rea-
dinesse to helpe when we goe a-
bout it, and the infinite benefits
that come to us by beleeving and
contrariwise the infinite punish-
ments that come upon unbelie-
vers both in this world and the
world to come.

Every one of which reasons is
sufficient to weigh down all that
can be objected to the contrary.

C H A P.

CHAP. X.

Contraries of Faith.



ND so much of the Lets and Impediments of Faith : now it followeth in the last place that I intreat of the Contraries of faith, by which it is most opposed.

The Contraries to faith are unbelieve on the one side, and presumption on the other; for every vertue is in the midst betweene two vices, as *Christ* between two theeves, as liberality betweene covetousnesse and prodigality.

So is this Faith betweene Vnbelieve which falleth short, and Presumption that shoots as farre over. These be as two dangerous rockes, and Faith sayles safely to heaven between them both. But most split themselves on the one

or

Contra-
ries of
Faith.

Unbelieve.

or y other of these: one beleeves not where there is a promise, the other beleeves where God never spake. First, I will speake of unbelieve, which is when men beleeve not the Word of God, for faith hath respect unto the word and builds upon it, and beleeves it, but unbelieve doth not so.

Now as in faith there be three things, Knowledge, Assent, and Application, or Apprehension: So there be three sorts of unbelievers, some ignorant not knowing the will of God; some knowing, and not assenting to it, but denying it; some knowing and assenting, and yet not particularly applying it to themselves. And of these I will speake severally.

And first of the Ignorant, which be of two sorts; First, such as have no meanes of knowledg: as Pagans, that live far out of the pale of the Church, and from the found of the Word, that never heard of the true God, of mans

mise.

miserie, of Christ Iesus; these not knowing, canot possibly beleeve. This is one kind of unbelcevers, who are under a wofull necessity of perishing.

Ob. Ioh. 15. 22. If I had not come and spoken unto them, they had not had sinne.

Ans. That is, their sinne had not beene so great : or thus, they had some cloake and colour for their sinne, as in the latter part of the Verse. *But now they have no cloake for their sinne.* This ignorance doth not wholly excuse any, partly because of the light which we have voluntarily lost in *Adam*; And because it is Gods just judgement for their sinnes, that they have not the Gospell. Those that have meanes, eyther lesse or more, either amongst the Papists or our selves, & yet have no competent measure of knowledge of the will of God this is yet a thousand times greater sin, as being affected ignorance,

2 Pet. 3.

2 *Pet.* 3. 5. An ignorant person is but as a Horse in a mans shape. An Oxe or an Asse is better than he, for they know all they shold or can, but so do not they; therefore their end will be worse. It was unhappy for these, that their lot fell to live in these times and places : for light being come into the world men should seeke after it, and if they doe not, their condemnation shall be the greater. Let such know that ignorāce is a thing that God hateth and forbiddeth. *Psal.* 32. 9. Be not like a Horse or Mule which have no understanding, *Eph.* 4. 17, 18. 1 *Thes.* 4. 13. and complaines of such, *Isa.* 1. 3. *The Oxe knoweth his owner, and the Asse his masters crib, but Israel doth not know, &c.* And *Isa.* 28. 9. whō shall he teach knowledge? And whom shall he make to understand Doctrine? and oftentimes threatneth to punish rendring this reaso, *Because they knew mee not, saith the Lord.*
 And

And againe, *God* wil render vengeance against al that do not know him. It is the mother of all errors & heresies, not (as the Papists falsely affirme & teach) the mother of devotiō; for if the people be blinded with ignorance, it is easie to make them beleeve any lyes.

Secondly, such as know the word of *God*, but acknowledge not the truth of it, but deny it : as Iewes & Turks that acknowledge the Old Testament, and deny the New, and Iesus Christ the summe of both : Papists that acknowledge Christ but in part, making him but a part of a Saviour, by joyning partners with him in all his offices.

Also Atheists and Epicures that deny all, *GOD* or Devill, Heaven or Hell, and the immortalitye of the soule. The family of love that turne all the Scriptures into an Allegory, and so deny all, are also a cursed kind of Atheists and unbelievers.

So

1. So also all others that deny either the whole Scripture, or any fundamentall points of Religion, &c.

2. Such as know and acknowledge the whole Word of God, and every part of it to bee true, but apply none of it to themselves in particular, to yeeld obedience thereto: and this is grosse unbeliefe, and enough to condemnation. As when men beleve in generall the doctrine of mans misery, and acknowledge it true in particular, but are not at all humbled hereby, or driven out of themselves; That know the doctrine of salvation by Christ, and of Gods readinesse to pardon and save repentant sinners, and his promises to shew mercy to all that seeke it aright, yet are not moved thersby to desire and seeke Christ with that affection as they ought to doe.

So also when men beleve the threatnings, in generall, against
 sinne

sinne and finners, but doe not particularly apply them to themselves, that hereby they might be bridled from evill. Nor are moved by the promise to well-doing, and a godly course, in generall, or to this and that particular vertue or duty, nor are nothing induced thereby to take up that course of godlinesse, or the practice of this or that duty in their owne lives.

This sinne of Vnbeliefe is oft forbidden in Scripture, as by our Saviour Christ to *Thomas*, *Iob. 20. 27. Be not faithlesse but beleeving*, *Heb. 3. 12. Take heed brethren, least there be in any of you an evill heart of unbeliefe, in departing from the living God.*

So the people are oft reproached for it, *Psa. 106. 24. They beleeved not his Word.* And our Saviour Christ doth oft rebuke it in his Disciples, *Oh you of little Faith*, *Matth. 8. 26.* and *Luke 14. 25. Oh fooles and slow of heart to be-*
T
leeve

leeve all that the Prophets have spoken. And this is a greater sinne than the world is aware of. Men thinke their Murther, Drunkenesse to be haynous, and indeed so they be, but unbeliefe is farre worse, for it is the Mother of these and all others evils.

It was the first sinne that crept into *Eves* heart, whereby Sathan prevailed over her, when she begun to falter about the Word of God, making a peradventure and doubt of that which *God* had peremptorily set downe. And ever since it is deeply rooted in our nature, & as the mother of all our other sins ; as, contrariwise Faith is al of obedience. Not to beleeve the mercy of God in Christ, is the cause why wee continue still in sin. As unbeliefe in the other promises ; for men not beleeving that they be the Lords, and consequently that he will preserve and provide for them, Hence comes covetousnesse, and all un-
lawfull

lawfull courses of craft and violence, that overflow and beare sway in all their actions; Hence comes running to Witches, and using other unlawfull meanes in trouble, &c. or carnall confidence and trusting in those meanes that are unlawfull. What sinne can you name that comes not from unbelieve? It was the cause of all the *Israelites* murmuring, tempting of God disobedience, and of persecuting the truth, as we see in the Apostles example, *1 Tim. i. 13*

This sinne is woefully rooted in our nature, as we see in the example of the Old world, which had warning both by the Ministry of *Noah*, and also by those reall Sermons of making the Arke, and seeing *Noah* make provision, and lay in for all creatures, yea, and when they saw all creatures come to *Noah* and entred into the Arke, and yet for all this they beleaved not that there should come a Floud.

Old world

T 2

The

Lots sons.

The like example we have in *Lots* sonnes in law, who when they were warned of the destruction of *Sodome*, they counted it as a mocke, an idle jest.

Egyptians.

And this may also appeare not only in the *Egyptians*, who saw *Moses* & *Aaron* come with such signes and then after with such plagues, and yet would not beleeve, that *GOD* was *GOD*, and would have his people let goe.

Israelites.

But even in the *Israelites* themselves, who discovered their notorious unbeliefe, from the first murmurings, when *Pharaoh* increased their burthens, and after they had seene the signes from *GOD* by *Moses* and *Aaron*, and so againe at the red Sea, for all their mightie and miraculous deliverance; *Egypt* first borne smitten, and none at all dying or miscarrying in *Goshen*, and after they had seen many other signes. So againe after they had gone on dry ground thorow the red Sea, yet

yet if they wanted but a little water they murmured againe, and to *Egypt* they would, murmuring against *Moses & Aaron*; was it, because there were no graves there, that you have brought us out to kill us in the *Wilderneffe*? Notwithstanding the Lords promise of bringing them into *Canaan*, and his confirming it by so many miracles.

This also is plainly to be seene in the Iewes notorious unbeliefe, when our Saviour Christ came into the world, notwithstanding all the prophecies which foretold it, with all circumstances of it, as time, place, and manner; were fulfilled in him. And though at his Baptisme, a *Dove* appeared and lighted upon him, and a voyce from heaven was heard, saying, *This is my beloved Sonne in whom I am well pleased, Matth. 3.17.* And notwithstanding *Iohns* testimony of our Saviour Christ from time to time, and his owne mira-

*In our Saviour
Christ's
time.*

culous workes, such as none ever did; as casting out Devills by his Word, stilling the Sea, healing desperate and old diseases by his sole Word; yet for all this & many other cleare evidences of his divine nature, they hated and persecuted him to death, as a Prince of ill doers. Yea though the Apostles by their joynt Ministry, continued the preaching of Iesus, yet would they not be brought to beleewe in him; though also they had seene no small miracles at his death, as the Sunne darkened, the Vayle rent, the Graves opened, the dead rayfed. Yea, this unbeliefe is not only in the wicked, *who say unto God depart from us, for we desire not the knowledge of thy wayes,* as it is *Iob 21. 14.* and mutter and cavill against Gods service, saying,

It is in vaine to serve God,
and what profit is it that we have
kept his ordinances, as it is, *Isa.*
3. 14.

But

But there is also a roote of it e-
ven in the children of God, as in
David that complained that *his*
feete were almost gone, and that he
had cleansed his heart in vaine,
Psal. 73. 2. 13. and 1 Sam. 27. 1.
doubted that he should one day
perish, though he had a promise
from God of the contrary : and
in *Zacharie, Luke 1. 18. and Tho-*
mas, Iohn 20. 25.

Now the haynousnesse of this
sin of unbeliefe hereby appears
in that it defiles both our persons
and all our actions : yea all Gods
Ordinances unto us are defiled
thereby.

In that also it is a signe most
odious to God, *Heb. 10. 38. But*
if any man draw back my soule shal
have no pleasure in him. Where
more is meant than spoken, after
an Hebrew manner of speech, as
though he should say, I abhorre
all those that fall away through
unbeliefe.

And this must needs be so, for

Odious to
God.

T 4

as

as Faith giveth much glory to God, so unbelieve the contrary : Faith puts to the scale that God is true, unbelieve makes (with reverence to his Majestie be it spoken) God a lyar, seeing thereby men give no credit to his Word, but thinke his Word to be wind, his threats but as fray-bugs, and his promises as nothing but bubbles and dissemblings.

Now if an honest man cannot endure to be thought a lyar, or dissembler (for how will hee plead with such a one as distrusts him?) What, will you not trust, me? what do you thinke of me?

Nay, if Russians themselves count it such an indignitie, as no lesse than the stabbe is revenge enough for it, what may the Lord of Heaven and Earth doe, when such an affront is offered unto him?

How haynously will it be taken by that *Amen*, that faithful & true witnesse, abundant in goodnessse

nesse & truth, whose word is so firme, that *Heaven & earth shall fall, but not one jot of his word shall passe unaccomplished, Mat. 5. 18.* whose word is not only a word of truth, but the truth it selfe. *Iob. 17. 17.* who keeps covenant and mercie, and ever did; for whom did GOD ever deceive? What promise hath he broken? kept he not his word with *Adā* and with *Abraham* fulfilled divers promises, as also with al the rest of his servants. Whereof it is that his servants have alwayes bin so glad, when they have got a promise from *God*, as *Neb. 1. 5. 8. Gen. 32. 9.* *Iacob* caught hold of a promise, *Returne into thy Country and I will doe thee good.*

Furthermore consider that *God* hath punished this sin from time to time. As in the old world fearfully, in *Lots* two sonnes in *Law*, the *Iewes* in the *Wildernesse*, who all perisht through unbe-
 liefe; only *Caleb* and *Ioshua* came

Punish it.

T 5

into

into Canaan, who beleevd and followed the Lord constantly; the rest as it is in the Hebrewes, were shut out for their unbeliefe.

The Noble Man also who would not give credite to the word of the Lord by the mouth of the Prophet, perished in his unbeliefe, *2 King. 7. 19, 20.* Also the Iewes thirtie foure yeares after our Saviour Christs time, what dreadfull judgements of G o d by the Romans came upon them, as never was since the world begun? And they lye under the judgment of God for the same till this day. So the Iewes not beleeving the word of the Lord by *Jeremy, Ier. 44 28.* shall know whether his Word shall stand or theirs.

Ye God hath not spared it in his owne servants, as *Moses* and *Aaron*, who for their unbeliefe were debarred from entring into the Land of promise, *Numb. 20.* and

and *Zacharie, Luk. 1.* was struck dumbe, because he beleevved not Gods Word.

Yea, the Lord hath prepared a woefull place hereafter for the unbelievers, *Revel. 21.8.* that is, for those that sin through totall unbelieve; for there is great oddes betweene such, and those that shewed unbelieve in som particulars. So that as this sinne is odious & dishonourable to God so most hurtfull to our selves. It hinders us from many a comfort & blessing, which we might else have in this world. As our Saviour *Christ* could not doe many workes among some for their unbeliefs sake, *Mark. 6.5.* And our Saviour *Christ* telleth *Martha leban,* 11.40. that shee had almost lost the sight of that glorious worke of *Lazarus* his rayising, by her unbelieve.

Thus we lose the fruit of many a prayer through our unbelieve; for we are bidden when we pray
to

to beleeve & so we shall obtaine, *Mar. 11.* And the word becometh unprofitable if it bee not mixt with Faith, *Heb. 4. 2.* and so of the holy Sacrament.

Yea it is damnable ; for who so beleeves not is condemned already, *Iohn 3. 18.* And if ye beleeve not that I am hee (saith Christ) you shall die in your sins *Iohn 8. 24.* Much worldly griefe, distrustfull care, unlawfull shifts, come from unbeliefe : Yea many make away themselves hereby, as wee see in *Iudas* : and so many among our selves being in debt or feare of shame or trouble make away themselves through their unbeliete, & this also is the cause why most flinch in time of persecution.

Use.

This condemnes all these sorts of unbeliefe, & the whole world: For the whole World lyeth in unbeliefe. First, the Pagans are under a necessitie of perishing ; for ignorance will not excuse them,

them, because G O D made Man
righteous at first, and is not now
bound to give them knowledge.
So that to them God hath shew-
ed severitie, but to us bountiful-
nesse, if we have grace to make
good use of his bountifulnesse,
else we may make our case seven
times worse than theirs. Our du-
ty is to pray unto G O D to send
his Word among them, that they
may come to the knowledge of
the truth, and so bee saved. And a
happy thing it were if men would
so doe, and use all other good
meanes to bring any such to the
saving knowledge of GOD and
his truth. If they had but halfe
the mind to it, that they have for
backe and belly, it would not be
hard to effect it. But especially
woe be to those that have means
and yet be ignorant. These love
darknesse more than light, and so
they heat the furnace seven times
hotter for themselves. Many such
do swarme amongst us, who are
ready

ready to excuse their ignorance by saying that they be not book-learned, and that they have other businesse: and these in their fond conceits be sufficient excuses for them; But let such know, that **G O D** will pull off these Figge-leaves.

3. This also condemnes such as deny the truth of God and the Gospell, even Iesus Christ, as Turkes and Iewes wholly, and Papists that doe so in part. For such we must pray unto **G O D**, that he will take the vayle from before their eyes, and cause the light of his truth to shine unto them, and thanke God for our selves, &c. And the like duty we must perform for all other Heretickes & damnable unbeleevers. And so also we must returne unto God thanks and prayse for our selves, who hath not onely caused the light of his truth to shine unto us, but also hath opened our eyes to see & discern it.

3. It also condemnes the third sort, which so swarme among our selves, that there are few others to bee found. This Nation is an unbeleeving and unfaithfull Nation: for universally though people acknowledge the truth, both of Law and Gospell, yet are they moved with neither, nor driven out of themselves, and humbled by the hearing the doctrine of their misery, nor allured to seeke mercie as they ought by the Doctrine of the Gospell. The threatnings against sinne denounced never so fearefully, yet keepe them not from their wicked wayes, nor the promises made to godlinesse, provoke and encourage them to goodnesse. Who is moved at any of these? But though they know them, yet they doe as they list. But let all such take notice of the many threatnings against sin and wicked wayes in generall, *Psalm* 1. 6. *Psalm* 9. and 11. But alas, the most

most men are so farre from laying these threatnings to heart, that notwithstanding they have seene execution of these threatnings upon others, yet they dare live in the same sins. As for example, in the sinnes of Sodom, which were punished with fire and brimstone from Heaven. So of the people of *Israel*, for which they were carryed into captivity 2 *Chron.* 36. 16. So of our brethren of the Palatinate & Bohemia at this time. Thus whē God hath threatned heaueie judgments against particular sins yet men are not moved thereby, but securely & presumptuously continue in them: As the threats against the breach of the Sabbath *Exodus* 34. *Jeremy* 17. 27. So against adultery, *Whoremongers & adulterers God wil judge, Heb.* 13. 4. But alas, how few are made to stand in awe, and to keepe from these sins or are brought to repentance for them, but runne on still

still as the Horse rusheth to the battle.

So the promises made in generall to the wayes of godlinesse, as *Psa. 128. 1. Psa. 112. 1.* And so to particular vertues, as to Faith, Patience, Constancy, to diligence in Prayer, to liberality to the poore, especially the Saints, yet who are encouraged hereby to the practice of these vertues and Christian duties? No, notwithstanding we have had meanes of Faith so long, yet who will beleeve our report? How few are brought to true Faith in Christ Iesus, notwithstanding that God hath set seales to his Word by mercies and punishments on the Land? May we not therefore feare that some judgement cannot bee farre off, as that God will snatch away his Word and bestow it on some other people, which will bring forth better fruits of it, *Rom. 11. 10.* For if God spared not his owne people in former times

Deut. 29.

times how, can we hope that he will spare us? *Deut.* 32. 20. If a man promise to helpe us in time of our danger, Oh it comforts us greatly : But Gods promises in his Word give us not the like contentment. If we have not a pawne we trust not God, but are readie to flye out one way or other. And for every particular unbeliefe, let us labour to make all men see the grossenes of their sinne, that trust God no further than they see or feele him. Such sinne more haynously than they be aware of, seeing no lesse than condemnation is the end of all unbeleevers.

Let all men therefore be perswaded to labour to get this bitter roote to bee stubb'd up, and to be instant in prayer unto God to doe it for us. For it is God only that must root it out, or else it will never be done. To which end let us know that it were better that Rats-bane were in our belly

belly than this in our hearts. And therefore let us shame our selves for it, and strive against it.

First consider the haynousnesse of the sin, the dishonour to God, the hurt to our selves.

Consider againe the infallible and unchangeable truth of God, and the experience that others, and we our selves have had of it. For if wee looke into the holy Scriptures, we shal find that God hath fulfilled his threatnings against the wicked, and doth daily in our times, and also his promises to his servants. Have not the damned in hell, and many of our Companions found God to be true in his threatnings; and yet will not this make us beleieve? Which of us but hath found God just of his promise? And more we should if we had marked the same; yea, let the servants of God labour earnestly against this; for
ô what a root is in us still? Alas how poore is our Faith? How
great

great is our unbelieve? If trouble arise we are dasht by and by: If we have meanes, Oh how jolly are wee? But if not, or weake meanes, then how soone are we nipt in the head? How weake are we in the maine promise, and so in the other? Oh how it offends God? Oh how it hinders us? Oh what hurt comes of it even to his best servants who have smarted for it! And how shall we doe for Faith enough to abide the fierie tryall and dayes of persecution?

*Presump-
tion.*

Now we are to consider also of the other extreame, Presumption, which shootes over, as far as the other comes short, as being very bold and confident where there is no ground or promise.

As when men presume, and make themselves sure they shall be saved; that if roome shall want in heaven, the Prophets and Martyrs must come out to give them place, and yet did never look one step towards Faith, were never

hum-

humbled, lost, sicke, never felt hunger, thirst, and never found will to part with their lusts to buy the pearle. Now howsoever God hath made promise of mercie to such, yet to no other : Nay, he hath plainly spoken the contrary, namely, *that he came not to call the righteous, but sinners to repentance, Matth. 9. 13.* that is, humbled sinners.

Againe, men are presumptuous, when they are confident they shall be saved, though they live in some knowne sinne or sins, and doe as others doe, especially if they be civill honest men though they have no dramme of Religion in them to God-ward, no knowledge, Faith, or saving grace, when as God hath spoke no such thing, nay the contrary, as *1 Cor. 6. 10. Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers nor effeminate, &c shall inherit the kingdome of God. Mat. 5. 20. Except your righteousness*

nesse

nesse exceede the righteousness of
&c.

So also when they thinke that they shall do wel enough, though they walk after the stubbornnesse of their own heart: as the Scribes & Pharisees, who presumed that they were in good estate, because they had *Abraham* to their Father but *Iohn* called them a generation of Vipers, and our Saviour Christ told them that the Devill was their Father. So when men cry the Temple of the Lord, and presume because it is among them that they may doe well enough, howsoever they live in knowne sinnes, *Ieremie* 7. 4, 9. They are like those among the people of Corinth, whom the Apostle bids not to bee deceived, &c. *1 Cor.* 6. 10.

When men (also for outward things) are very confident, as that God will provide for them, they are sure they shall never want: very confident also in their journeyes,

neyes, to buy and sell and get
gaine; and they doubt not of it,
Iam. 4. 13. When yet being not
reconciled to God, they have no
promise made unto them.

So when women are confident
in their travell, and in the meane
time have no cause nor any
ground at all, as having no care to
walke in the feare of God, and
in his waies, whereas to such on-
ly as thus doe, all Gods promi-
ses are made. And therfore they
which doe no such thing have
just cause rather to expect his
wrath and fearefull judgements,
God said to *Abraham, Walke be-
fore me and be upright, Gen. 17. 1.*
and then, *I am God Al-sufficient.*
And no good thing shal be wanting
to them that walke uprightly, *Psa.*
84. 11. And, *such as feare God*
shall lacke nothing that is good.
And, *hee knoweth to deliver the*
righteous out of trouble; and how
to give an issue to the temptation;
that they may be able to beare it.

1 Cor. 10.

Psal. 34.
9, 10.

1 Cor. 10. 13. and yet none are so confident for these things, as they that have least right to them.

Also it is great presumption when men are bold to commit sinne, because God is mercifull, and to put off their Repentance, because though their state be not good, yet it shall be well enough, and as well as the best, for God is mercifull, and they will call to him for mercy, and he will heare them whensoever they call (from which presumptuous sins *David* prayes to be kept and preserved, *Psalm* 19. 13.) when yet hee saith the contrary; *Mat.* 7. 21. and *Prov.* 1. 28. as wee see in the example of *Esau*, and the foolish Virgins.

Thus also men presume, when they thinke that they can repent when they list, when yet the Scripture telleth us in *Timothy* that it is God that must give us a heart to imbrace repentance, and to come out of the snare of the devill,

will, 2 Tim. 3. 26. and that we cannot of our selves so much as thinke a good thought, 1 Cor. 3. 5.

Now this is a most foolish sin, for men to build without a foundation, to challenge to themselves that w^{ch} nothing pertaineth to them, to gather and take up that, that was never laid downe for them, for men to be so bold as to make new wayes to Heaven, which God never thought of, nor ever entred into his heart.

If this be presumption, and a haynous sinne, then God be mercifull to the Land of *England*; For it is a presumptuous Nation, and a bold, and that without any warrant from God. They think most in *England* shal be saved. It is the voyce of Ministers and people. For doe not many Ministers every where admit all in their *Parishes* to the Lords Supper, good and bad, beleevers & unleevers, whether prepared or unprepared? Now he that is a worthy

V/c.

V

Com-

Communicant (as none els ought to come to the Lords Table) shall bee sure to be saved, as having right to Christ.

And are not the people likewise when Ministers teach, few shall be saved and most perish, ready to say, this is true in respect of Infidels and Turkes, but yet the most in *England* shall bee saved. And indeed if you should goe into all Parishes, even the rudest & most ignorant, and goe from the Chancell to the Belfree, and aske them if they be not perswaded they shall be saved; Is there any almost make any doubt but that all sorts, ignorant persons, civill persons, prophane, worldlings, hypocrites, all shall bee saved? And if any in some places make doubt, it is but a small number that have least cause; But for the rest, either they are perswaded their case is good already, or else at least they can make it good when they list, for when they have

have but a minde to hold up the finger, and call to God for mercy, they are sure of it. So that all be assured. But upon what acquaintance I pray you? And where and what be your grounds? Nay then you must pardon them, for either they have none, or as good as none; They hope God did not make them to damne them; And that they have not led their life so ill to be damned. Also they are well thought of by their neighbours; and they have great crosses in this world, and therefore they shall have joy in another. Or else they are ready to say contrariwise, that they thrive in the world, and therefore are beloved of God, seeing he bestoweth on them such blessings. And I pray where did God say these should be saved that be thus? They must get to Heaven by strong hand whether God will or not, or els come in, and God not know it: For none shall come there with

his good will, but such as come according to his Word.

And whereas they say that *God* is mercifull; It is true, but yet let them know that som have found him iust too, & so shall they also: for of all others, presumptuous persons are the furthest off.

Also this Land is wonderfull bold, and confident against all enemies and dangers: Tush (say the most) we have peace with all Nations, and if we should have any enemies, yet we need not to care for any, if we be true within our selves. Also *God* hath defended this Nation these sixtie yeares, as in Eighty-eight, and at the Kings comming in, and from the Powder-treason, & so he will doe still, we have no feare.

I acknowledge it to bee true that *God* had mercy on this Nation formerly, when it had lesse meanes, and more truth of heart to profit by them.

But doth that follow, because
he

he hath done so, therefore he will doe so still, especially now when as the Nation growes worse and worse; For as the meanes and mercies of God abound, so the abominations of our Nation abound more and more: As horrible contempt of God and his Word, prophanation of his holy Name and Sabbaths, Drunkenesse, Whoredome, Oppression, contempt of Gods servants, hating the way of God, and calling it Puritanisme, when men make conscience to walke in it. Yet wee thinke our selves happie as having such a godly King, wise Counsell, learned Cleargie, and safe from all danger. And therefore though God call to fasting, wee fall to feasting, masking, playes, wherein Religion and the Professors thereof are gybed, at and derided, *Isa. 22. 12.* We live in the same sinnes that Sodome was destroyed for, and yet rest secure, and cry peace; And in

V. 3

which

which the *Jewes* lived, and for which they were caried captive, *2 Chro. 36. 16.* And yet we blesse our selves, as if we were in no danger: Yea we are greater sinners than our brethren in *Germany*, and yet what dololation are sent upon them? Though wee in the meane time for the same and worse finnes are not moved to feare; but like finnes will bring like punishments, *Levit. 18. 28.* And therefore what can be expected but Gods heauey judgements, when as men are growne so impudently prophane, as to make playes against all that in sinceritie of heart make conscience of serving God, under the odious name of Puritanes? And when as others also take delight in seeing and hearing them.

May wee not rather feare to speed as *Ioshua*, and the *Israelites*, who when they had conquered *Iericho*, next morning haste up to doe the like to *Ai*, making no doubt

doubt of victory; But when they came there, they were put to flight before their enemies, and thirtie slaine, to the great griefe of *Ioshua* and the people. And why? There was sinne among them, that weakened and betrayed them. So we being like them in respect both of their sinnes and vaine confidence, have just cause to expect the like issue. Or as *Sampson* who telling his Harlot, that if he were thus and thus bound he should be weake, and when the *Philistines* came hee rowzed up himselfe, and brake all, contemning all their power and attempts, because he knew his owne great strength; But at last when he brake Covenant with God, and told her his strength was in his vow to God of a Nizarite, and if hee were shorne: hee should become as weake as another man, then she having cut off his Hayre and brought in the *Philistines*, hee

V 4 thought

thought to have got away as at other times; but all in vaine: For now his strength is gone, and he so faynt, that he falls into their hands, and is conſtrayned to grinde without his eyes, and become a ſcorne to all his enemies, whereas if he had beene truer to G O D, he would have preſerved him from all theſe miſeries.

So when any danger comes we may thinke to eſcape, and do as before, but we may hap to be deceived. There is too much ſinne amongſt us, and breach of Covenants with God, that hee ſhould defend and deliver us as in times paſt. The Lord awaken us, that we may ſee our ſinnes, and labour to prevent his judgments by ſpeedie Repentance. God calleth us out of our ſinnes, by his yearly afflictions, by the great troubles of our Brethren, and waſting of other Churches, to faſting and prayer: but loe the

con-

contrary, joy and gladnesse, slaying Oxen, and killing Sheepe, eating flesh, and drinking Wine, &c. *Isa. 22. 1-2.*

But let us take heede, that wee heare not the like doome from God which he denounced against them : Surely this iniquitie shall not be purged from you till you die, saith the Lord of Hosts ; So *Isa. 28. 15.*

Furthermore, let us take notice of divers other parts of presumption, as to thinke our selves happie, and the Lords, when as we never tooke one step towards Faith, or to attaine any part in Christ ; to thinke we shall be saved, and that we be good Christians, though wee live in some knowne sinne.

But thinkest thou indeede to be saved ! Yea, art thou so sure of it that none can put thee downe ? And yet walkest thou after thine owne hearts lusts ? Why know, that the *Lord* who is truth it selfe,

hath said, that he will not be mercifull to these men that shall blesse themselves in their heart, saying, I shall have peace though I walke in the imagination of my heart, to adde drunkennes to thirst: but the anger of the Lord and his jealousie shall smoke against them, and at the curses written in Gods booke shall lye upon them, and the Lord shall blot out their name from under heaven, Deut. 29. 19, 20.

Also doe you live in sinne, and deferre Repentance and thinke to doe well enough, because God is mercifull when yet many of your predecessors have found and doe now in hell finde him a just God? Againe, dare you presume that God will be at your call, whensoever you hold up the finger, when as you see that *Esay* & the foolish Virgins found it contrary? Yea, when as you heare God himselfe professing, *Pro. 1. 24.* that hee will laugh at their destruction, who have not hear-

hearkened to his voyce, calling them to Repentance. And that shall be the helpe they shall have in the time of their neede. Thou that reckonest without thy Host must reckon twice. a id once in Hell, as it is to be feared, if thou changest not thy course : No, Friend, no: if such as thou art be saved GOD must make new Scriptures first, which hee will not doe to pleasure thee. How dare any presume to live in many finnes, and yet hope ? When as they see how God cast out the Angels from heaven into chaines of darknesse for one fault: So *Adam* and *Eve* out of *Paradise* for one sinne, and so severely corrected *Moses* and *Aaron* for one fayle at *Meribah* : *David* numbring the people : *Hezekiah* for shewing his treasures to the King of *Babels* messengers, *Isa. 39. 6.* *Iosiah* for going to war without asking God, was slaine. Nay our Saviour Christ found him a just
God

God, when he stood as our sure-
tie, thou preparest a backe-way,
and makest gates of thine owne
to Heaven, and promist great
matters to thy selfe, but God ne-
ver said any such thing: Oh vain
Foole! And thou lookest for
great things from God which be
promised in his Word but ne-
ver lookest to the conditions to
bee fulfilled on thy part: As if a
Man would occupy a mans Land
& take all the profits, and never
thinke of paying any Rent; But
such are worthy to be turned out
to lie in the streets. Again know
that many die upon presumpti-
on, to one of desperation: Also
that it is a great madnesse in men
to presume they can repent whe
they list, and therefore put it off,
when they be called unto it, see-
ing the Scripture telleth us that
we be dead in sinne, and that we
cannot thinke a good thought;
and surely it is to be feared, that
God will not give them Repen-
tance

tance at last, that have despised it all their lives.

There are thousands that make no doubt while they live and at their death, but that they shall be saved; who yet are no sooner dead, but the devils take possession of their Soules. But because there is some seeming similitude betweene faith & this presumption, I will set downe some differences betweene the one and the other: For they differ as much as a rotten post guilded over, doth from a thing of masse and pure gold.

1. Faith hath a ground from the word of *God*, & beleeves because *God* speakes: Presumption hath no such ground, but onely self-conceit, the pride of his owne heart which makes him thinke that, that is not & because he hath got such a thing in his head, therefore he is as a man that dreames that he eareth, and when he awaketh, is still an hungred.

2. Faith

2. Faith proceedeth from knowledge going before : For a Man cannot beleeve what he knoweth not : But presumption is joyned with ignorance oftentimes, and the more ignorant the more bold according to the old Proverbe : none so bold as blind bayard. For if they knew the law of *God*, the nature of *God* and themselves, they could not be so bold.

3. Faith proceedeth from some measure of true humiliation, and from seeing and feeling his owne miserable estate. Presumption knoweth no humiliation, but proceedeth from a good conceit of their owne righteousness, as in the Pharisee, *Luk. 18. 11.* And the young man in the Gospell, *All these have I done from my youth.* The Church of Laodicea, *Revel. 3. 17.*

4. Faith is gotten with difficultie and by many steppes it is come unto. Presumption is bred with a man, and it never cost him

him any labour in seeking, striving, hearing, prayer, conference, but comes at ease, and at once. And yet if presumption be any faith (as they that have it conceit it is) it is a very strong Faith, for it is very confident, and yet got at once and at ease: The which is prooffe enough against it: for base things grow a pace, but things of worth more slowly. Presumption like *Jonahs* gourd comes up in a night; Ill weeds grow with speed.

5. Faith is joyned with doubting, both in the working of it, and after: For the flesh lusteth against the Spirit, and there is a continual combate betweene them in the beleever and the Regenerate Man, and the Devill opposeth the Faith of such a one; Therefore they are not soone settled, but are like a Man cast into the sea, who swimming towards a Rocke is beate backe oft with Waves. Presumption, never had
any

and doubting, they never doubted of G O D s good will in their lives, they thanke G O D, and would bee loth now to beginne, yea they wonder at a number of fooles that cannot beleeeve, seeing there are many who are never troubled with any doubtings, nor know not what they meane. But let such know to their small comfort, that the reason hereof is not the strength of their Faith, but because being wholly carnall, corruption fights not against corruption, and because the Devill is no enemie to presumption, but helpeth it forward, and having no doubts speakes ill, for doubtings are a good signe, though an ill thing, as scab'd lippes be; for no true faith but is opposed by doubtings more or lesse, especially at first. ●

Acts 15.

Heb. 10.

22.

1 Tim. 1. 5

● 6. Faith purifieth the heart, and reformeth the life, abandoning the love of all and every sin, for it beleeveth and applyeth, Christ,

Christ, not only for Iustification and Redemption, but for Sanctification also : A Theefe desires a Parliament only for a pardon for his faults but not for good lawes, for better ordering of his life. So a presumptuous person desires to have the pardon of sinne, without any desire to leave and forsake it. The presumptuous man hath a corrupt heart that Repenteth of no sin, though it refraine from some, some it lives in, what it likes best; some seem righteous in the second Table, that yet are shamefully cold, and carelesse in the first. Faith, as it looketh for, & challengeth mercy from God, so it is carefull to returne thankfulnessse and obedience to him againe : But presumption looks for all from God, but never thinketh of keeping conditions on his part. As Faith applyes Christ to it selfe, so it giveth himselfe to Christ againe ; But the presumptuous or temporary doe not so.

As

As *Herod* gave himselfe not to Christ, but to *Herodias* : *Iudas* not to Christ, but to the bagge, &c.

7. Faith goeth attended with many other vertues, as, love to GOD, to men, especially the Saints, patience, temperance, &c. Presumption goeth basely without any such companion, for you shall see divers of these that shew neither true love to God, nor men, especially the Saints, that presume more than any other.

8. Faith feeling it selfe weake, and much opposed by unbeliefe, and set upon by Satan, is carefull to cling to the meanes of the Word, Prayer, Sacrament, that it may get more strength and increase. But Presumption cares little for the meanes : A Sermon or none, one or two, all is one, and the Sacrament only at Easter, he neglecteth the repetition of the Sermons, or prayer, yea he thinketh on no such matter, nay the lesse

lesse the better : Yea, especially presumptuous persons never use any stirring or searching means, but the lesse they use such means, the stronger is their perswasion, neither like they such Preaching, for sometimes comming to such Sermons, they have a little unsetled & disturbed their thoughts, which makes them shie & come as little there as they can. Faith is the stronger for meanes; Presumptiō is the stronger for want of the true meanes indeede, not using any more than their owne devotions and blinde superstition.

9. Faith abideth even in affliction, in sicknesse, trouble, losse of friends, goods, and health, &c. for it seeth God still as a merciful Father, even when he frownes, and can kisse his afflicting hand. Also it holdeth up its head in some measure (though not without conflicts) in times of persecutions and oppositions. But presumpt-

sumption fayleth at such times, and one pricke of a pinne will let out this blowne bladder. It is nipt in the head in time of trouble, and becommeth like a stone as *Nabal*, or sometimes being awaked out of his false confidence, it saileth into the contrary extreame, even to despaire: As *Iob* saith, *Will he call upon God at all times?* So say I, *Will he beleeve at all times?* And in time of persecutiō his great brags come to nothing, but turnes plaine craven, as we see in *Peter* for a season; Though all men deny thee, yet will not I: I will goe to prison, and dye with thee, &c. Yet see what it came to: but prevailingly and deadly, in doctor *Pendletons* example, who after he had zealously encouraged *M. Saunders* to stand fast in the Faith, and not to faint, and professed that he would see the last gobbet of his owne flesh consumed to ashes, before he would forsake *Christ* & his truth, yet

*Acts and
Mon.
p. 1362.*

yet presently after most shamefully revolted and became a wicked Apostate. Faith makes no hast out of trouble by any unlawfull meanes: Presumption careth not much how nor by what meanes deliverance comes, so they be out of their trouble.

By these let every one of us try our selves, that true beleevvers may receive comfort; And those that presume may be humbled in the want of true Faith, to wit, such as are bold without ground, get it at ease, and shew no fruits, would have all from God, but returne nothing to him againe in token of thankfulness. It is presumption, the Devill, and your selves, who have beguiled you, If you looke not better to it, and get a better foundation your conceits like a Castle of cardes will lie in your necke, and presse you to Hell.

And because thou presumest upon mercy by late Repentance,
and

and crying, *Lord* have mercy upon me, know, that thousands be now in hell for this tricke; for though God hath promised mercy to the humble, yet not to the presumptuous; and that many such as presume, have not had so much time or if they had, yet God hath pronounced that not every one that saith, *Lord, Lord,* shall enter into the Kingdom of Heaven, *Mat. 7. 22.*

CHAP. XI.

How to live by Faith.

How to
live by
Faith.



AVING almost finished this Treatise of Faith, I thinke meete to adde yet two things more as very needfull, to wit, Of living by Faith; and, What warrant we have to beleewe.

For

For the first, how we may use our Faith, and what benefit we may make of it, which is not onely to have it, and to be saved by it when we go hence, but to live by it here : for we may have use of it at every turne, in every estate we are or may be in, & in all things that we goe about: which is not knowne or practised (not onely of the world who have no Faith) but even of many Christians that have it, and yet know not to use it, and set it on worke in every thing as they ought; and therby live the worse, and have lesse comfort. As a man that hath a weapon but no skil in handling it, who may be wounded by his adversary for all that.

This is called *living by Faith*, wch is a thing required by God of his people, *Hab. 2. 4.* Where God having threatned judgement against the *Jewes* by the *Babylonians*, doth afterwards promise deliverance againe, but not yet.

What

What then (may one say) shall become of the people of God in the meane time? They shall live by Faith, and depending upon God waite for the accomplishment of his gracious promises. The iust man shall not only live eternally by his Faith, but even here also in this life he shall live by Faith, and that a comfortable life, notwithstanding many troubles that hee is subject here to meet with.

This living by Faith is to feed upon the severall promises of God made in his word, & to apply them to our owne selves, according to all our needs, & so uphold, comfort, and encourage our selves against temptation, & unto every good dutie. More plainly & fully thus. *God* hath made promises in his word to us of all sorts most precious and comfortable, which he would have us to believe and depend on, & that will make our lives comfortable.

For

For the Lord knowing that our lives have many difficulties, temptations, duties to be performed, and that we are to meete with many crosses, hath (purposing to help us in all these, as alas else we shall fall short) made us promises of his ayde, assistance, protection, and deliverance, that we might beleve and waite, till we see the accomplishment of them; which if we beleve, they shall bee fulfilled in due time to our comfort; but if we beleve them not, we lose the benefit of them, God hath made promises of all kinde of things; spirituall, temporall, and eternall; spirituall, as *that hee will forgive our sinnes, and remember our iniquities no more; Jer. 31. 34. that we shall be all taught of God, and have his law writte in our hearts, that if we aske the holy Ghost, he shall be given us: Luk. 11. 13. that his grace shall be sufficient for us; 2 Cor. 12, 13. that he will never depart from us,*

X

and

*Spirituall
promises.*

and that he will put his feare in our hearts, that we shall never depart from him, *Ier. 32. 4* that hee will bee with us to the Worlds end, *Matth. 28. 20.* and that he will finish the worke hee hath begunne, *Phil. 1. 6.*

And some of these promises he hath made to all Christians, some particularly to some sorts; as to the hungry, that they shall be satisfied. *Matth. 5. 6.* to the weary, that they shall be refreshed; and to mourners, that they shall be comforted, *Luk. 4. 18. Mat. 11. 28.*

So to this and that vertue, as to Faith, they that beleeve shall not perishe, but have eternall life, *Ioh 3. 16.* They that trust in the Lord shall never bee moved or confounded, *Psal. 125. 1.*

To obedience, see the innumerable promises, *Deut. 28.* and *Levit. 26.* besides else-where. To patience, that the patient abiding of the righteous shall be gladnesse, *Pro. 10. 28.* To perseverance, hee that

that holdeth out to the end shall be saved, *Mat. 24. 13.* they that be faithful to the death, shall have the crowne of life, *Apos. 2. 10.* To uprightness, *Psal. 84. 11.* No good thing shall be wanting to them that walke uprightly.

To the feare of God, there are also innumerable promises, and to them that love God.

Also to every good dutie, as to the hearing the word, that where-soever two or three be gathered together, there Christ will be in the midst of them, *Matth. 18.* To prayer, whatsoever we aske according to his will, and in his Sonnes name, shall be granted, *1 Ioh. 5. 14. Ioh. 16. 23.*

To meditation, conference, and to the use of the Sacrament, that God will be with us, blessing our labours.

Promises of temporall things, as, both preservation from all evill things, as, he will keep his under the shadow of his wings, *Pf. 91.*

Promises
of tempo-
rall things

2, 7. watch over and preserve us as the Apple of his eye, Zach. 2. 8. That also he will give his Angels charge of us to keepe us in all our wayes, Psal 91. 11. That he will save us in the fire and the water, that they shall not burne or drowne us, Esa. 43. 2. And giving of good things, God will not fayle us nor forsake us, Heb. 13. 5. and that all these things shall bee ministred unto us, Matth. 6. 33. that those who feare God, shall want nothing that is good, Psal. 34. 10. that they shall eat the fruit of their labours, Psal. 128. 1.

Yea in our troubles and afflictions, that he will lay no more on us than he will enable us to beare, 1 Cor. 10. 13. but will give an issue with the temptation; that all things shall worke together for our good, Rom. 8. 28. that he will deliver us out of them in due time Psal. 34. 19. Great are the troubles of the righteous, but the Lord delivers them out of all, &c.
Hee

He will deliver us in six troubles,
and the seventh shall not hurt us.
call upon me in the time of trouble,
and I wil beare thee, and thou shalt
prayse me, Psal. 50. 15.

Iob 5. 19.

Promises
of eternall
things.

Thus also he hath made to the
faithfull promises of heavenly &
eternall things, as, that after the
labours of this life ended, he will
trāslate our soules to his heaven-
ly kingdome: This day shalt thou
be with me in Paradise, Luke 23.
43. And this is implied in the
Parable, where the Angels carry
up Lazarus soule into heaven,
Luk. 16. He that overcomes shall
inherit all things, and shall sit with
me in my throne, even as I also over-
came, and am set downe with my
Father on his throne, Apoc. 3. 21.
Also of a glorious resurrection of
our bodies, Who shall change our
vile body, and make it like to his
glorious body, Psal. 3. 21. It is
sowne in corruption, but shall be rai-
sed in incorruption, 1 Cor. 15. 42.
Also of eternall life in both soule

X 3

and

and body after the day of judgment, as in *1 Thes. 4. 17.* Then we shall be ever with the Lord. And *Mat. 25. 34.* Come ye blessed of my Father, inherit the Kingdome prepared for you, *Job. 10.* My sheep heare my voice, and I give them eternall life, and will raise them up at the last day.

There be generall promises to all that feare God, and particular promises to some kindes of persons, as to them that suffer persecution for righteousness sake, *Matth. 5. 11.* to the Orphanes, widdowes, strangers. There be absolute promises, and promises conditionall. Conditionall be the promises of things temporall, which God will fulfil to his children, as shall stand with his glory and their best good. Absolute promises are they of things spirituall and eternall, to wit, that he will not faile to give so much grace to his, as shall be sufficient for their salvation, and at last eternall life. Al-

Also there be direct promises in the Scripture, and promises by consequent. The direct we have heard, as this also which was made to *Abrahā* of a son, *Gen.* 18. also to *Paul*, that not one in the ship should lose his life, *Act.* 27.

By consequent, as thus. If wee finde any promise made to one godly man in Scripture, and no speciall reason expressed why it should be peculiar to him, then we may take it as a promise made to us, as being also the children of God. Thus the Apostle, *Heb.* 13. 5. dissuading from covetousnesse, useth a reason from a promise which was made to *Ioshua*, *I will not sayle thee*; but yet pertaines to all Gods people.

2. Whensoever we see that any of Gods people have prayed for any good thing, and beene heard, if it were not peculiar to them, we may take it as a promise to us, and looke for the same: as *David*, *Psal.* 22. 4. encourageth

X 4

him

himselfe to speede, *Our Fathers trusted in thee, & thou didst deliver them, they trusted in thee, and were not cōfounded, they prayed to thee and were delivered: whereby he encourageth himselfe, that if hee in Prayer can trust in God, that he will heare him too.*

3. Whensoever we see God hath done any thing for his children (which was not peculiar) we should expect that he will do the like to us; for God loveth all his children, and *whatsoever is written, is written for our learning Rom. 15. 4.* Thus Saint James exhorting to patience in trouble, useth Iobs example, *ye have heard of the patience of Iob, and have seene the end of the Lord,* meaning that we should have such an end too, if we be patient as he was: as appeares by the reason he renders, *for he is very pittifull & mercifull.*

Now then, God having made such excellent and sweet promises of all kinds, our part is to beleeve:

leeve and apply them to our selves, and they shall be fulfilled to our comfort.

And thus we are to doe for our spirituall or temporall life, and also for our eternall. For the spirituall life, for our salvation, our sanctification, and perseverance therein, and the meanes thereof; for in all these stands our spirituall life, and we have promises of every of these, which if we beleeve, we shall have a spirituall and comfortable life.

As first for my salvation; when I beleeve still, and every day hold fast this, that I am the *Lords* (so I awake as the Lords to day as well as yesterday, and so lyedowne at night, knowing that once the Lords and ever the Lords, and *that whom hee loveth, hee loveth them to the end*) therefore (I say) I hold fast (by leading a godly life, and renewing my repentance and my covenant with God) the perswasion that I am still the

Job. 15. 10

X 5

Lords,

Lords, as he hath before received me to mercy, and his mind varieth and changeth not. This is to live by faith in one part, & what a comfort is this still to hold fast my Faith? And that not onely when I feele the favour of God, but when all seems contrary, yet then to beleieve still, is to live by faith; so that whatsoever temptation of Sathan, or my owne unbelieve, or want of feeling cometh in the way, yet to hold out this shield of faith to quench the fiery darts of all Satans temptations, this is to live by Faith.

So, in the matter of my sanctification I have great use of my faith, to further me therein, both for the avoiding of evill and doing good. For I must doe this or that duty, because I know its the will of God, and not doe the contrary, because its forbidden, not for this or that sinister reason.

First, for the resisting of evill,

as mine owne strong corrupti-
ons; these must be mastered: but
how? I must resist and strive a-
gainst them: but when as I may
think and seele I shall never pre-
vaile over them, then I must live
by faith, grounded on Gods pro-
mises, as God hath said, *Sin shall
not have dominion over you, Rom.
6. 14. his grace shall be sufficient
for us.* And this with such promi-
ses wil encourage us to set against
them, when by faith we beleieve
that God hath promised, and will
helpe us, and blesse our labours;
or else we shal resist with no cou-
rage. So againe we must resist
the Devill. Yea but what likeli-
hood is there that we shold pre-
vaile, he being as he is, and we as
we be? Hath God made no pro-
mise to help in this case? Yes, he
hath said, *Resist the Devill and he
shall flie from you, I am. 4. 7.* So for
the world (w^{ch} we have to op-
pose) God hath told us, that *great-
er is he that is in us, than he that*

is in the world, 1 Iob. 4. 4. Now we resisting thus by faith in assurance of victory, shall fight the more comfortably: so that if the flesh object and say, I know not how I can escape being carried away of the world; the answer hereunto is, *Live by faith.* So for doing the contrary good; God calleth for many duties at our hands: as from the Magistrate, Minister, Householder; how shall we doe these duties, seeing we have no power? *Live by Faith:* for hath not God said, *fear not, I will be with thee,* as to *Moses Exod. 3. & 4.* so to *Jeremy cap. 1.* Say not I am a childe, for thou shalt goe to all that I shall send thee.

So that here is use of our faith, to encourage us to goe about any duty God calleth for us, seeing he will enable us to it.

So to the duty of mercifullnesse, or any such, God hath promised *not to forget our labour of love,*

love, which wee have shewed towards his name, in that wee have ministered to the Saints, and doe minister, but will reward the same both in this world and the world to come, *Heb. 12. 6.*

So for defending the truth against cavillers, or before Rulers. Alas I cannot tell what to say, I shall shame all. Feare not, but live by faith. God hath said it shall be given thee in that same houre what thou shalt speake, *Matth. 20. 19.* And, I will give thee a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist, *Luk. 21. 15.* But I may be called to suffer persecution ere I die, and alas I feeble no fitness nor ability to endure the fiery triall. Well, care not for to morrow; doe the present duties which God requireth, & spend thy time wel, and then leave that to God, and live by Faith: hee will give us strength, whose power is perfected in our weaknesse.

So

So for perseverance in our christian course, how shall wee doe this? wee see no strength in our selves, nor likelihood that wee shall hold out, but have cause rather to feare the contrary: for there are so many adversaries which daily oppose us, that they may hinder us in our course.

And againe such grievous sicknesses, long paines, and trouble may be, as I may easily sinke or be impatient. Care not for hereafter, which is a sin as well in spirituall as temporall things, but let us commend our selves to God, assuring our selves that hee who hath begun his good worke, will finish it.

So for the meanes of grace, as using the word, Sacrament, prayer, meditatio, conference, here is great use of faith; for what heart can we have to use these meanes, but when we by Faith use them beleeving that God will blesse them to us, for right ends and encrease

crease of his grace? For he that bleſſeth mens outward labours will not be wanting to our ſpirituell endeavours. This heartēſ us to take paines in them, yea when we have felt no benefit by them for a time, yet to beleeve, & wait and uſe them ſtill. So that though Sathan perſwade us to forbear them, ſaying, Thou getteſt no good by thy hearing or cōming to the Sacrament, but rather aggravateſt thy ſinne, and increaſeſt thy condemnation. Well, yet I will uſe them, ſeeing God hath promiſed to be with them that uſe them carefully.

For our temporall life, here is alſo great uſe of Faith: daily it is requiſite, that every one have a calling, in which to live and ſerve Gods providence for his maintenance. Now it is requiſite firſt, that we be ſure that our calling be a lawfull calling.

Secondly, that it be our calling, and not anothers into which we have

hath intruded our selves; for then if it be an unlawfull Calling, or not our Calling, wee can looke for no blessing. But if we have our Calling from God, and walk in it with a good conscience, then may we first assure our selves of Gods protection, who will care for us himselfe, & hath given his Angels charge to keepe us in all our wayes, and therefore may bee comforted whether we be at home or abroad, on horse-backe or on foot: in respect of our selves night & day, that God will watch over us, and no ill shall fall out; and for our charge also and family in our absence, so long as we are called by God to bee from them, as the Lord promised, *Exod. 34. 23, 24.*

If I go by Sea or land in great danger, oh what shall I doe? *live by Faith* in Gods promise of protection, in all thy wayes, as *Exra. 8. 25.* and *31.* compared: so *Iacob* when he heard that *Esau* was comming

comming against him, prayed, beleaved, and went on.

So for successe in our lawfull businesses, when wee have used the meanes, and commended the same to God by prayer, we should *live by Faith*, and take no carking care for the event; for this is to overload our selves needlessly and vainely; and it is Gods part, which we ought not to incroach upon, but leave it to the ordering and disposing of his wise providence, and being assured that hee will give that successe that shall be best, we should rest in this, and quiet our selves.

So when we are about a bargain, we should use the best and wisest lawfull meane we can, and then commit it to *God*, and so be at rest, and avoid those sorrowes that the world pull upon themselves, pining themselves with care, and casting in their heads, and breaking their sleepe: oh but how if I should not have this bargain,

gaine, if any should come betweene me and home, if the partie should not be at home when I send, or will not stand to his word? how if this and that should come betweene and hinder my bargaine?

So for time to come, we must leave that to God, sayling of no lawfull meanes; but yet using them without any carking care. How shall I doe if I should be lame, when I am old, or what shall I doe when my lease is out? *live by Faith*, and God will provide against all these doubts and difficulties.

So for our children how shall my children do for maintenance? let us goe as farre as we can, and leave the rest to God who is al-sufficient to provide for them, and to perfect all that wherein we are defective. And this we shall find to be a great quietnesse to our mindes.

So when crosses come, there is
great

great use of our faith. The Lord hath thus disposed of it, he will turne all to good, and lay no more upon me than he will enable me to beare, and make a good end in his due time. And so whether we have meanes or none, little or great, yet we should *live by faith*, having the promise of a strong, mercifull and just God, and not limit the Lord for the time of our deliverance, nor for the meanes whereby we shall be delivered, but leave it to him, depending upon him who hath said, he will not fayle nor forsake any of his, and if they call on him in their trouble he will deliver them, And so be patient and wait without discomfort or breaking out into murmuring & impatiency; yea still waite, though help come not by and by, and so soone as thou expectest and desirest.

So also in respect of our eternall life, we must *live by Faith*, namely, that wee shall one day come

come to it, and herewith encourage our selves in our painefull labours, and all the crosse of this life, knowing and beleeving that heaven will pay for all, and that our momentary and light afflictions shall bee abundantly recompenced, by that eternall weight of glory, which they cause unto us.

In the end of our life we have also need of Faith to assure our selves of a happy departure, and bee bold to let our soules goe, knowing (though devils swarme in the ayre like flies) yet the holy Angels shall carry up our soules into the joyes of heaven; and also we may commit comfortably our miserable body to the grave, in assured hope of a joyfull resurrection unto glory and blessednesse, and so of eternall happinesse with God both in soule and body for ever.

This living by Faith God requireth, and bids us wee should
pat

put our faith to use; as *Ephes. 6. 16.* we are commanded to take it to us as a shield, so that we should not only have it to be saved by, but daily and hourly to use it, and live by it.

Thus have the holy servants of God done in all ages, *Abraham* after God had made him a believer is called out of his Country from house and home, and kindred, to goe whither God should shew him, but hee knew not whither; so that as blind-folkes follow their guide, so he followed God, & *lived by Faith.*

So it was promised him that in his seed should al the Nations of the earth be blessed, and yet he had no child, nor no likelihood of any; he being old, and his wife also old, and barren at best, yet he beleaved and waited upon God for the accomplishment of his promise, and consulted not with reason, but cast himselfe wholly upon Gods word and promise,
and

and at last had *Isaac*. And when he had him, in time he is bidden to goe and offer him up to God, notwithstanding this (*y* *Messias* being to come of his seede) crost his salvation, and of all the world, and yet he obeyed, and for the promise let the *Lord* alone for that; knowing that hee that made it, was able to keep it; and to breake it, his truth would not suffer him. Being asked, *here is the wood, but where is the sacrifice*; he answered, *that God would provide one*. O unspeakeable Faith!

Noahs also lived by faith, as we see in his story, both in making the Arke, and getting in of the creatures: he disputed not how shall we ever be preserved in this stench of the creatures in the Arke: nor what should become of them when al were drowned; he made no such questions, but did all in faith, went in and continued there by Faith, and came out by Gods appointment.

So

So *Isaac* lived by Faith, waiting for the promise of a seede, in whom all Nations should be blessed, the which came not of twenty years after, and yet he waited, not changing his wife, nor taking any other, but relied upon God by Faith in the use of lawfull meanes. And so beleeving hee conveyed the blessing to his posterity by Faith.

Jacob did so in all his troubles, in going down to *Mesopotamia*, in returning when he heard of *Esaus* comming against him with foure hundred men. For then did he com'ort and strengthen himselfe by grounding his Faith upon Gods promise; *O Lord, thou that saidst returne into thy country and to thy kindred, and I will deale well with thee, deliver me I pray thee from the hand of my brother:* and so using the meanes, he went on. But how should he scape his fingers? *God* promised to do him good, thats enough for him.

And

And thus he gave commandment to be buried in Canaan, in token of his Faith, beleevving that his posterity should inherit that Land in the time appointed by God.

So *Ioseph* gave commandment of his bones, and *Moses*, *Heb. 11. 25. 26.* *David* likewise notably lived by faith in all his troubles, as it is to be seene in his *Psalmes*; in greatest dangers commending himselfe to God, and refusing to help himselfe unlawfully by hurting *Saul*, because God had promised him the kingdom: *Though an host (saith he) pitched against mee, yet mine heart shall not feare,* *Psal. 27.* so *Psal. 23. 4.* Not but that sometimes his faith was shaken a little (for neither he nor the rest had beene men, if they had beene perfect) but they recovered it againe, and lived by Faith.

So he did notably discover his living by faith, *1 Sam. 30. 6.* For when the Philistines had burnt *Ziklag*;

Ziglag, and the people ready to stone him, it is laid that *he comforted himself in the Lord his God* & said: *Into thy hands, I commend my spirit: thou hast redeemed me; O Lord God of truth, Psal. 31. 5.*

So *Nehemiah, cap. 1.* when he heard of the misery of his people fell to prayer, clinging to a promise that he knew made by *God*; that he had read and markt out of *Deuteronomie, cap. 30. ver. 4.*

So *Ezra* would not aske the King a guard to goe with them, though the way were full of danger but committed himselfe and his company by Faith to Gods keeping, *Ezra 10.*

And *Mordecai* discovered his faith in his speech sent to *Hester*, *Hest. 4. 14.* namely, that if shee fayled to speake to the King in behalfe of her nation, *God* would send deliverance to his Church some other way. Some other way? which way trow you did he see? nay that he could not tell,

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Indeed if she had used her best skill, it had been much to expect a recalling of such a Decree; and there had been use of Faith. But though she should faile, yet to beleieve God would helpe some other way, this argued a great Faith. And why was he so confident? because he knew they were the Church of God; & therefore that they could not be cut off.

So *Esther* her selfe being thus urged, used the meanes, and said, If I die I die, I will doe it by the helpe of God; a worthy Faith, as we would easily see if we knew and weighed well her case. Such a faith was in *Iob*, that said, *If God killed him, he would put his trust in him, Iob. 13. 15.* Thus also *Paul* lived by faith, both for spirituall life, *Rom. 7. 25. I thanke God through Iesus Christ;* and for temporall life, *2 Cor. 1. 10. Who hath delivered us, in whom we put our trust that hee will deliver us, and for eternall life, 2 Tim. 4. 7, 8.*

Hence-

Henceforth is laid up for mee a Crowne of, &c. 2 Tim. 4. 18. Who will deliver me from every evil worke, and preserve me to his heavenly Kingdome.

So the Martyrs, as appeareth by their couragious and faithfull speeches in extremities of dangers: As, that if God sent no meat he would send no hunger: That their enemies could doe no more than God would suffer them: and that either God would abate the force of the fire, or els increase their strength. As also we see this in their faithfull commending their soules into the hand of God *Lord Iesus receive my spirit.*

So many godly Saints in our times have shewed their confidence by their comfortable speeches both in life and death.

For our further provocations hereto, understand some reasons. It is a great glory to God that we live by faith: For then we make him a God indeed, when we trust

Reasons.
I.

Y 2

him

him on his bare word against reason, and when we see nothing to perswade us, but rather the contrary. Then we make him our God, when we so put our confidence in him, and that in prosperity and adversity, when we have meanes or no meanes, for our soules, bodies, for us our selves, & for our friends and family, for this and the other life.

As *Ioseph* took this most kindly of his Master, and esteemed it the greatest benefit that he could have bestowed on him, that hee trusted him with all hee had, *Gen. 39. 8.* so God takes it well at our hands when we trust him on his word, seeing it is a putting of our scale unto it; though herein we should doe no more than there is wonderfull cause wee should, yet we are weake to doe it: Lord increase our Faith, and pardon our unbelieve. And therefore God hath recorded the examples of beleevers, as taking such plea-

pleasure in them, as he would not have them forgotten, and for our learning. The contrary, how dishonourable it is to God, the faithfull and true witnesse!

2. It is wonderfull benefit to our selves, and maketh our life sweet; for it freeth us from much heart-grieve, carking care, and sorrow, and much unprofitable trouble we put our selves to; as might easily appeare, if we should examine particulars. And what a comfort every of these is to beleeve them: as first for our spirituall life, daily to hold fast the assurance of the favour of God.

Also in the matter of sanctification, what a hartning is this to resist evill, and to doe any good duty when we beleeve God will be with us, in the one and the other to give us helpe against our corruptions or Sathans temptations, and to enable us to any duty he calleth us to. So what a comfort to beleeve our perseverance,

Reason 2.

notwithstanding wee thinke of Sathan, and the worlds power, and our weakenesse, and when we heare of the falls of godly ones who seemed of farre greater strength than we.

So what an encouragement is this to frequent the word, Sacrament, prayer, when we beleeve we shall get good by them? So for our temporall life, looke over the particulars of that, that God will protect and provide for us.

And for our eternall life, what a comfort is it that when our troubles be many and great, yet we may ease our selves, by considering of the blessed end of all, when we shall enjoy everlasting rest with God in heaven? for there remaineth a rest for the people of God, Heb. 4. 9. *When we shall enter into my Masters joy* So in our death, when we can boldly commend our selves, our soules and bodies unto God as unto a faithfull Saviour, who will safely keepe

keep them to the last day, 2 Tim. 1. 12. On the contrary side, what a miserable thing it is, not to have use of our faith in these things? As, for our spirituall life to be ever and anon doubting wee are not the Lords, what a life is this? what heart can we have to strive against our corruptions, or Satans temptations when we feare we shall never prevaile over the? So that we shall never hold out, but lose all at the end, especially, if persecution should come.

So for duties to be performed, which (for want of Faith) wee sometimes omit, or with-draw our selves from such duties as we be called to, or doe them unto-wardly. So what heart can wee have to the meanes, when we doubt we shall get no good by them?

So for our temporall life what a misery is it to be ever in feare, to goe out in feare, and be abroad with a distrustful fearing mind?

So when wee have used the meanes and prayed, yet to be distracted with care, breake our sleepe, lye tossing, and so waste our bodies with griefe, and make our selves unfit for other good duties. If wee had the greatest thing in the world in hand, when we had used the meanes once, we should lay our heads downe in Gods lappe, as quiet as if we had nothing to doe: but alas, if wee have but a small thing in hand; we so trouble our selves, as we bee unfit for holy duties, and all for want of more Faith.

So in troubles, what a miserie is it to be weake in Faith then? For we hereby fall to impatience on the one side, or on the other to be stricke like a stone, or ready to use unlawfull means, when we cannot beleeve that God will blesse those that are lawfull.

So for time to come, what a misery is it to bee alwaies in suspense and doubtfull of the issue of all our labours? So

So for our children, when we cannot beleieve that he who is our God, will also be the God of our seed; and will take care to provide for them, when both wee and all our meanes faile.

So for our eternall life, what a pitifull thing is this, and what wrong to our selves, when we are weake and wavering about that in our great troubles, and in the end of our life when we are going hence?

3. Hereby our Faith shall bee greatly encreased, for, use Faith and have faith, as they say of legs and of memory: whereas the not setting it on worke is a cause that it is so weake.

Reason 3.

4. Thus shall the promises be accomplished, and we get many good things at the hand of God for if we beleieve, he cannot but fulfill what hee hath promised, and else not; so that we misse many a good turne by our unbeliefe.

Reason 4.

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Use.

Now if all this be so, then must we needs acknowledge that most men be in an ill case; for few will be found to live by Faith.

First, for the most part they have no faith; and therefore they cannot live by Faith, Ignorant, prophane, civill ones, worldlings, these are quiet without Faith, and some that make better shew namely, Hypocrites, that yet fall short of true Faith.

False
rules.

They live by other Rules; as first, by carnall and naturall reason, thinking if they follow their Calling, and pay every man his own, and live orderly, and keepe their Church, that God will hold them excused, if there be somewhat amisse, and they shall bee both blest and doe well here and be saved hereafter, or else God helpe. If such should not do well, who shall? Nay verily *unlesse we be borne againe, we cannot see the Kingdome of God, Ioh. 3. 3.* Our whole nature being so vile, as we must

must not be restrained onely, but universally changed and made a new, therefore this is a false Rule; for our Saviour Christ told the Scribes and Pharisees, that they should not enter into the Kingdome of heaven, nor any other, except their righteousness exceeded theirs, and yet theirs outwardly was very strict.

The young man in the Gospell had done thus at the height, yet there was somewhat wanting to bring him to the Kingdome of heaven, to wit, to sell all and follow Christ, which he could not do without Faith; Many among the heathens, their Philosophers and wise men among them especially, went thus farre, and yet came short.

2. Also they live by sence only and not by Faith, as far as they see they will believe, but no further. If they have means, then they are jolly, if not, then nipt in the head, and shift as they can.

*a False
rule.*

If

If God promise to a duty done a reward of blessing, if he stoppe into their hand and give them a pawne, they will beleeve, but if it bee but a bare word, (as to recompence what they give to the poore) they dare not take that.

Yet if a rich man come to them for fortie or a hundred pound, and tell them they shall have it with increase at the quarters end they will let him have it chearefully, and trust him: If he say you shall have a pawne also if you please for better securitie; No, saith he, I will trust you for more than that: if I have but your word, or have it under your hand for morality sake, it is sufficient. But yet they will not give to the poore, which is to lend to the Lord, though he promise to repay it with advantage: yea though he hath given it under his hand. *Esa* lived by sense, choosung the pottage before the birth-right. *Moses* lived by Faith, choosung

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rather to bee in adversarie with Gods people, under the hope and promise of deliverance out of Egypt, than to live stil in *Pharaohs* Court, and there for the present to enjoy the pleasures of sin and preferments of the world.

If they commit their children to a rich man who is their friend, oh they are very glad; but not so confident & comfortable to commit them to *God*. If a great man promise to deliver them out of a trouble, they are quiet & secure, but though the Lord promise so they are not comforted. Now all this is because they live by sense, and what they see they beleeve, and not by Faith in *God*, whom they see not: and therefore they wil not beleeve him. If they have wealth to leave their children, they are comforted, if not, they distrust *Gods* promise, and choose rather to get riches by deceit, than to rest upon his word in the use of just and true dealing.

So.

So they live in that course of life that is most plausible in the world, and not in that whereto God hath made his promise, as *Moses* did. In time of persecution they take the easiest way, and think them fooles that lose here, in hope of future gaine.

3 False
rule.

3. They live by presumption, making no question but that their state is good, and that God will not suffer them to want, and that he will save them at their death, when he never said any such thing, nor they be the parties to whom his promises are made. Or els if their case be not presently good, yet they can call to God for mercy, and then all shall be well. What a sawcy boldnesse is this to challenge great things of God which he never promised, to reape where he never sowed? As if one should come to a man and aske him twenty pound, saying, I know you will give me it; Why (will he say) did I ever pro-

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promise you? If I did, I will be as good as my word, if not, thou art a bold fellow, in presuming to obtaine so groundlesse a suit.

4. Also they live after their owne lusts, every one as their heart leads thē, either wholly or in part, not crossing themselves of their will; it is for their profit, their pleasure, their minde, and therefore they will do it. If they be in danger they will help themselves with a lye, a false oath, going to a witch, and thinke it folly if they should not. These be false and wicked Rules, which make ill worke, and leade men to destruction.

4 False rule.

Now if all this be so, then how much may we bewaile the estate of the most that live among us, in that, after such great meanes of faith, so few wil be found true beleevers. For take out the five sorts that be mentioned P. 489. who are no true beleevers, and how many will be left? But let us know

Use 1.

know their misery that are without true Faith, and what punishments remaine for such among us as live and die without it.

And therfore Ministers are to be exhorted to preach Faith more carefully, and the people to labour for this above all, and to know by what steps they may come unto it.

Use 1.

Secondly, it serveth also to rebuke the servants of God, and such as have Faith, that yet have little use or benefit of it, but live too much by sense (as was said before, and as might plainly appeare, if we should examine the particulars) whereby they dishonour God, and draw out an uncomfortable life full of misery oftentimes.

O what a happy life might we lead, if we had this grace to live by our Faith? For what is it that makes us miserable at any time? our crosses, troubles? No, but this, that we cannot depend
up-

upon God in these cases, for then we should be quiet. The servants of God have beene chearefull in great troubles, as *Paul & Silas* in the prison & stocks at midnight, *Act. 16.* sung *Psalmes*. The Martyrs chearefull in prison, at the stake, in the fire, and have clapt their hands over their heads, to expresse the inward joy of their hearts. But we dishonour God, and disquiet our selves. And this is the reason, because our Faith is no stronger, and we make so little use of it. And this is the cause that we misse many a good thing we might have from God, if we did beleeeve.

3. It serveth likewise for instruction, that seeing there is such a comfortable life to be led, that wee would labour to grow better acquainted with it.

And to this end first, to know the promises of God scattered in his Word, and that wee gather them together, and get them written

written out, especially such as most concerne us. If we have an hearbe in our Garden that would ease our grieve, and wee know it not, what are we the needer? And so if we know not the promises, though they be in the booke, what are we the better? If we be to seeke when we have need of them, we may doe ill, though we have them in our booke; for though sometimes God helps his servants, that when they know not a promise, as soone as they in their trouble open the booke, to seeke something to stay themselves with, they light upon a most fit place; yet this is not to be trusted to.

2. We should remember them, and by Faith meditate on them, and apply them to ourselves, and lean upon them as upon a rock, fearing more that the earth should reele from us, and give us a fall, than the promises should faile us.

If wee had a most soveraigne medicine or cordiall, but have quite forgot where we have laid it, it will little availe us when we stand in need to have it presently applyed; and so it is in this case, seeing it is not enough to have the promises, but they must be ready at hand, that we may apply them when we stand in need.

And so should we honour *God*, finde great ease to our hearts in our worst case, and our faith also should daily increase.

3. We must beleieve them to be true, as being the words of the most righteous *God*, and apply them particularly to our selves, knowing our selves to bee the Lords, and therefore those unto whom they belong, or else they will do us litle good. For as if we had a Pill, or thing never so good for our grieve, if we doubt whether it be good for us or no, and so use it not, saying: O it may be it is not for one in my case, it may doe

doe me hurt as well as good, &c. So is it if having the promises of God made unto us, wee doe not apply them in time of need.

But this is our great fault, that we know not the promises many of us ; seeing they be our Fathers Legacies left us in his Testament, and therefore it is extreame negligence in us that we should not know them. Our earthly Fathers Will we would know, and the divers Legacies in every part of it bequeathed us, but neglect the Legacies left unto us by the Will of our heavenly Father, as though they were not worthy the looking after.

Also we soone forget them, and that is all one, as if we had never knowne them : with which fault the Apostle chargeth the Hebrewes, *Heb. 12. 5.* the cause of their fainting in their troubles being this, that they had forgottē the consolation, that is, the comfortable promises of God made unto

unto them, for the strengthening
of their Faith in the fiery tryall:
and we faile to make particular
application of them to our selves
and so loose the fruite of them.
Oh let us stirre up our selves bet-
ter to know and practice this ho-
ly and profitable durie of *Living
by faith*, that we may live com-
fortably here, as well as ete: nal-
ly hereafter.

CHAP.

CHAP. XII.

*What warrant we have
to beleeve.*

NOW lastly to the further perswading of men to this duty of Beleeving, that wee have beene speaking of, I thinke fit to shew what *warrant* we have to beleeve in Christ, whether it be a permission that we may doe so, or a Commandement that we must, that if it be a flat commandement of God, we may be the more strongly provoked therunto. It is not an invention of man, a Tradition received from our Elders, but the wil and commandement of God. The Lord like him that keeps open house, gives leave to all that will to come and beleeve, *Rev. 22. 17.* yea because of our backwardnesse he invites men, *Isa. 55. 1.* yea he beseecheth

us to be reconciled to him, 2 Cor 5. 20. least we should doubt of our welcome if we come to him. Nay further, lest any out of stubbornnesse should refuse this gracious offer, and so loose our selves he layes his commandement upon us, 1 Ioh. 3. 23. This is the commandement of God, that we beleeve in the Name of his Sonne Iesus Christ.

It is one of y^e commandements of the Gospell, for the Gospell not only reveales that only and al-sufficient way of salvation, prepared by God, and purchased by Christ for lost mankind but with all tells the Condition that is required of al that shal have part in this salvation, even beleeving; & hath these two comandements, *beleeve & repent, Mar. 1.* which is not a generall beleeving, but with particular application to a mans own selfe, as with promise of life and salvation to them that fulfill them, *Ioh. 3. 16. Act. 2. 38.*

so

so threatening death and damnation to them that disobey them, and doe not beleeve nor repent, *Mark. 16. 16. Luk. 13. 3.* Further, *Mark. 17. 5.* *This is my well beloved Sonne, heare him,* that is, beleeve in him and obey him, *Iob. 6. 29.* *This is the Worke of God, that yee beleeve in him whom he hath sent,* that is, not the worke that he worketh (wch is true indeed, but not the meaning of the place) but the worke that he requireth, and that maketh acceptable all our other workes, and without wch none other is pleasing to him. And this is the use of that ordinance of God, the Ministry of his Word, that hereby people might bee brought to obey the Gospell in beleeving.

Quest. But are all persons without exception bound to beleeve in Christ & shall they perish for it, if they doe not? what shall we say for those that never heard of Christ nor the Gospell lesse nor more

more, as there have beene such in all ages, as the posteritie of *Cain*, and afterward of *Cham* and *Japhet*, all out of the pale of the Church of the *Jewes*, except a few now and then bordering upon the Church, joyned themselves thereunto. But the body of the Gentiles lived without God in the world, Aliants from the Common-wealth of *Israel*. The time of that ignorance God regarded not, he suffered the Gentiles to walke after their own lusts. God is knowne in *Indab*, *Psa. 75. 1.* to them were bestrusted the Oracles of God, *Rom. 3. 1.* So at this day are many that never heard letter of Christ.

Ans. It is like these stand not bound to beleeve the Gospell, or shall perish for want thereof, but onely those are bound to whom the Gospell comes, and is lesse or more ordinarily, or extraordinarily revealed: For, they that bee bound to a thing, must have the

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knowledge, or meanes of the knowledge thereof, by nature or grace lesse or more.

Quest. 2. Whereby shall they then bee condemned, for dying without the knowledge of Christ they cannot bee saved but perish.

Ans. By the Law, Rom. 2. They that sinned without the Law, shall perish without the Law, that is, the Law written. So they that sinne without the Gospell, shall perish without the Gospell revealed.

Object. They know not the Law neither, why then shall they bee condemned more by the one than by the other, seeing they are ignorant of both alike?

Sol. They have the Law of nature in them, which is bred with them, which is the summe and imperfect remnant of the Law written, which was once written in their heart in the Creation, which they stand still therefore

fore bound to obey, the knowledge whereof God is not bound to reveale to them againe, but may justly condemne them for not knowing and obeying the same. Not so by the Gospell, which is supernaturall, and come in since the fall, and so is and ever was, and must needs bee unknowne to us except God reveale it. Or at least let this bee a full answer to this maine question.

Iustifying Faith much differeth from that confidence that is required in the first Commandment, and which *Adam* had in God in the Creation. For Faith wrought in the heart of a sinner now called and brought to God, is a going out of the soule unto God to fetch a principle of life, which *Adam* had in himselfe, and lost by his fall: who had no power to desire or seeke a principle of life in another, seeing he had it in himselfe, nor was it a

fault in him, as now the holy Angels have it not. But *Adam* had, as power to beleeve in God, so a willingnesse to submit himselfe to any course that GOD should reveale to him afterwards. Now this he lost in the Fall, and a contrary averfenesse to beleeving is come into us, and an unwillingnesse to submit to the way that God hath revealed.

Now let us know, that a bare want of a power to desire or seeke a principle of life out of himselfe in another, is not a sinne, nor shall any be condemned for it. But for that crossenesse and resistance of the soule, whereby it is unapt and unwilling to beleeve, this is a fruit of originall sinne, and so is in all, and blame-worthy, and justly condemned in whom it is. Whence it is cleare, That they who never heard the Gospell, shall never answer for not beleeving in it *as revealed or offered*, because it was not so made knowne
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to them, but yet they shall answer for that habituall infidelitie whereby they would have resisted it, and whereby they are opposite unto it.

Quest. But are all persons to whom the Gospell is made knowne, bound to beleeve in Christ, and that hee dyed for them, and that they shall bee saved by him? then many should be bound to beleeve a lye, for many shall never bee saved by Christ.

Answ. They are not bound straight way to beleeve they shall bee saved by Christ, but they are bound to beleeve in him, and when they know they truly beleeve in him, they may and must beleeve they shall be saved by him.

Quest. But is every man in whatsoever estate he be, grossely ignorant, a prophane person that lives in his sinnes, one never humbled, is such a one

bound to beleeve in Christ as hee is?

Answ. When wee say a man is bound to beleeve, wee imply that hee must use all meanes to have his heart brought to this worke, that is, to receive Christ, and therefore to labour to have his heart broken and humbled, and so he may bee enabled to goe out of himselfe.

Secondly, it is cleare (as above) that without these preparations no man can or wil beleeve, though still hee stands charged with the dutie.

Whence it is plaine, that an unbroken heart stands bound to this duty under the Gospell, and sinnes in not doing it, and yet it is certaine, he can never doe it unlesse he be broken.

And therefore hee presumes and deludes himselfe, if he conceive hee doth receive Christ, when he never was so truly prepared, and it is no Faith but a fan-

fancie, and a dreame, and therefore hee must labour to have his soule prepared that it may be implanted afterward, and so stands charged with the whole to bee humbled and to beleeve: as being impossible to beleeve, unless hee be humbled.

If God require Faith of all to whom the Gospell comes, then what a heavy controversie must GOD needs have against this faithlesse generation in this land, to whom the Gospell of Iesus Christ hath so long a time so plentifully and graciously beene Preached, and yet so few in whom any true faith is wrought (as hath beene said before,) though they have not onely leave to beleeve in Christ, and are invited and provoked so to doe, but flatly commanded, and yet how few submit themselves to the obedience hereof? But as the Precepts of the Law are at

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most hands cast off, so are the Commandements of the Gospell as little or lesse regarded. May wee not for this universall contempt of the Gospell, feare least God should snatch it from us, and bestow it upon some other people that would bee more obedient, and bring forth better fruits of it? No doubt there bee that if they had this glad tydings brought them, would bee astonisht at the excellent greatnesse thereof, and bee as them that dreame, thinking it too good to bee true, and after, hearing the truth of it more fully, would embrace it, and leape for joy. And so the time was thirtie or fortie yeares agoe in *England*. May wee not say as our Saviour Christ, it shall be easier for *Sodom* and *Gomorrhah* at the day of Iudgement than for us, and that they of *Tyrus* and *Sidon* would have repented in Sackcloth and Ashes, and so have remained.

mained to this day, if they had heard the things that wee have heard?

And a body would thinke that every man among us hearing of his owne woefull estate he is in by sinne and punishment due thereto, and then of so blessed a Remedy so freely offered, to deliver him out of it, and bring him into the favour of God, and to eternall life, one would thinke (I say) every man should runne to it with all earnestnesse, and that the Kingdome of heaven should suffer violence, oh give it mee, let mee bee one, and so our Saviour Christ should bee thronged and his Ministers, as they that sold Corne in the gate of Samaria, when they trod one upon another, and as Lawyers Chambers and Physitians Halls are, or the Stalls or Shops of those that have some very good and cheape Commoditie to sell. But oh blind earth-

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wormes that most men are, who minde other things, base profits, vaine pleasures and honours, and this precious pearle and invaluable Jewell not looked after, they are well without it. A little few, whose hearts God humbles, and prepares, they runne to Christ and embrace him, and yeele themselves in subjection to him, or else wee had beene laid waste, and made desolate long ere now. And for these particular persons that living under the Gospell, and call of God, and yet abide in unbeleeve, and harden their hearts against the voice of God, and sweete offer of grace in Christ, how great is their sinne, and so (without a speciall change) how fearefull will their damnation be.

When God hath vouchsafed of infinite mercy (who might have beene glorified in all our condemnation, and had no need of us) to provide so costly a way
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of salvation, as to give his only and deare Sonne to redeeme lost and forlone mankinde : And his blessed Sonne Christ Iesus to forsake the glory of Heaven, and in the forme of a servant to endure the shamefull and cursed death of the Crosse, and his Fathers fierce anger for our sinnes, to satisfie his Iustice, and pacifie his wrath that was due to us, and to fulfill all righteousnesse, that wee might stand pure in his sight : And when hee hath ever lefte, and at this day leaves the greatest part of the world without any notice or inckling of such a thing, comes and reveales all this whole matter to people in the Preaching of the Gospell, yea offers Christ most freely to all without exception of whatsoever sexe, sort, state, or condition of people, yea how many or great soever their sinnes have beene or be, yet none excluded : When G o d offers whole

whole Christ to men, his death to take away their sinnes, and punishments, his righteousness to make and present them perfectly righteous before G O D, his spirit to regenerate and Sanctifie their corrupt nature, and whole man, and so to make them partakers of so many privileges here and of everlasting life hereafter; and when G O D shall beseech and intreat men to accept this offer, and bee reconciled to him, that they may bee saved, and that upon no harder conditions then these, to renounce themselves and their former sinnes, and give up themselves to his obedience for time to come : Now when God doth all these, I say (which are strange things as they might be set forth at large) if people give no regard hereto, but sit like Idolls, feele no need of Christ, have no minde to him, much lesse prize him above all and set their whole

whole hearts on him as they ought, but minde these base things below and their sinfull lusts rather than him, what monstrous blockishnesse and detestable unthankfulnesse not to bee expressed, is this? and what condemnation, thinke you, will bee sufficient for the same? If they that sinned against the Law, shall be condemned therefore, what condemnation doe they deserve that sinne against such a gracious voyce, as is uttered in the Gospell? Therefore when God threatens to men a fearefull condemnation, he sayth they shall have their portion with unbelievers.

If a KING should send out a pardon among a company of Rebels, by the hand of some of his Court, that if they will confesse their fault, accept his pardon, and promise Loyalty hereafter, as it shall goe well with so many as shall performe these
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conditions, the King is pacified and all is well : so, they that will neither acknowledge a fault, accept any pardon or promise loyalty for time to come, will hee not make out his Warriours, and utterly cut off those obstinate Rebels? Even so will it bee betweene God and unbelieving men and women. If people have sinned never so deeply or long, yet if when the Gospell is Preached to them, they yeelde obedience to that, and humbling themselves, beleeve in Iesus Christ, and Repent, all their breaches of the Law, never so many or foule are done away : and shall never hurt them, though the Law thunder out curse and damnation against every sinne and sinner, yet obeying the Gospell will prevent all. But now if any neglect and disobey the Gospell, and doe not *Beleeve* and *Repent*, then there is no remedy in the world for them

them : For though the disobediences against the Law may bee healed by obeying the Gospell, yet if the Gospell be disobeyed, God hath appointed no further board after shipwrack nor meanes to deliver us from the sinnes against it, but they shall as certainly perish, as if they had already taken possession of the infernall pit : Nay I thinke they will not have the face so much as once to aske mercy, after the wilfull contempt of so great mercy, and their owne good. God made them once happy, and gave them a holy Law to keepe, and power to fulfill it, by which they should live for ever : Now they lost this happinesse by wilfull disobedience, and plunged themselves into utter and everlasting misery : Now yet for this God provides sufficient, though a costly Remedy, and offers miserable men to bee made partakers of it : Now if this
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also be despised, can there be any expectation of further favour? God never appointed a third way or any Remedy to take away the disobediences against the Gospel, and the slighting of Iesus Christ.

Nay, this unbeliefe is the Master and Mother-siame of all other. And men in our times shall not be condemned (as I may say) for their swearing, Sabbath-breaking, uncleannesse, oppression, and the like, but for not beleeving in Iesus Christ, which is the root of all. And assuredly, let men know, that if they sit like Idolls and blockes, and bee not moved at the Preaching of Iesus Christ to beleeve in him, though they bee civill, of faire condition, and free from grosse evils, yet they shall have more fearefull torment in hell, than the most prophane and wicked persons that can be, that have not lived under the Gospel: As our Saviour Christ

Christ saith, it shall be easier for *Sodom* and *Gomorrhah* at the day of Iudgement, that is, they shall have lesse torment than those Cities, *Corazin*, *Bethsaida*, and *Capernaum*, where the Gospell was preached, and yet it is very probable, that they were not taynt with so foule sinnes as *Sodom*; neither doe we heare any thing laid to their charge by our Saviour, but that they beleeeved nor repented not, though his Preachings and many of his mighty works were done among them.

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FINIS.